



CHURCH DIVINITY SCHOOL
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The Living Church



MOUNTAIN PROVINCE SCENE

This view from St. James' School, Besao, P. I., is typical of the beautiful, but difficult, country in which much of the Church's work in the Philippine Islands is centered. Over these rocky passes go the missionaries of the Episcopal Church to bring Christ to the mountain tribes which no other communion has ever made a serious effort to convert.

(see page 318)

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

A Layman Visits the Philippines

TO THE EDITOR: While I was lying in bed in the small hours of the morning, the thought came to me that I should tell of some of the things that I have seen while visiting in the mountain provinces of the Philippine Islands.

As I go through the world I meet with much skepticism in regard to missions, and it has done me so much good to be able to see them first hand and make my own impressions. For more than a year I have been visiting the various mission stations, starting at Honolulu and going through Japan, China, and then the Philippines.

On December 9th I arrived at Sagada, where the Rev. Clifford E. B. Nobes and the Rev. Timothy E. Woodward are the clergy and the hospital doctor is Dr. Janet Anderson. It gets very cold in Sagada in the early morning, but Mass is said at 6:30 with the children of the day schools present; it is a most reverent service. The children also attend vespers at 5 P.M.

The Church of St. Mary the Virgin is quite large, and there are no benches or chairs. One gets a stool about one foot square, and carries it to the place where he wishes to sit; a small piece of cloth is also supplied to kneel on. I am told that they cannot have benches, for they have had as many as 3,000 people in the church at one time.

The hospital here is doing a wonderful work, and Dr. Anderson is called out at all hours to bring children into the world. How fortunate it is for the mothers, for otherwise old men would perform the function of midwife, and "pull" the babies—a custom which often meant sure death.

To the writer it is amazing that the whole village of Sagada, as well as the adjoining country, depends on the Church for both its spiritual and bodily needs. Were it not for her they would be in a pitiful condition.

Referring to my notes, I find the following:

"What an experience I have had in the past 24 hours. Took a truck for one of the outstations, to meet Fr. Nobes. Met him at a place by the name of Tadian, to which he had walked the day before, having had two services, and we made an inspection of the new church, built about a year ago, and quite large.

"From there we took a truck to another station, by the name of Bila, but to get there we had to stop on a main highway and walk through another town to Bila, the walk being about 40 minutes, and rough.

"Services were held in a building which was used as a school house, constructed of wood and very crude.

"After the bell had been rung for about 30 minutes, a large congregation gathered, and what a motley crowd it was, everybody in bare feet, clothes very scant, the girls and women having colored blankets wrapped around them, and many of the women nursing their babies.

"Vespers was said, the congregation quite reverent.

"Afterward, at the request of the children, a dance was held, everybody in bare feet. It may seem irreverent to have a dance in a building which had just been used as a church, but the only social outlet that these people have is when the Father comes around,

and everything is done in such a simple and wholesome way.

"After the dance is over, the building has another use—a bedroom for us, we having brought blankets along, and small cots being stored at the building for that purpose.

"At 6:30 the next morning, Mass is said, and we have a congregation of nearly 100, quite a number taking Communion. On the alms basin there were three eggs, fresh, and we ought to know, for we had them for our breakfast. It was quite cold in the early morning, and the thought occurred to me that not many of our Churchmen in the United States would have come out under similar conditions.

"I have been through an impressive experience, and I cannot but think that Mother Church means so much in the lives of these people, and has made them more kindly, and I know that if the average Churchman could see things as I did, he would not skimp when an appeal came to help those in places like these. I have been told that I am the only visitor from America that has been to these outlying stations, and I have been so thankful that I have had the time to do so.

"Fr. Nobes left Sagada early Saturday morning, tramped many hours over high mountain ranges, visited three of the stations, held four services, had a Baptism, and did all cheerfully, so thankful that he could be of service; and what he did, is being done every week by him and others.

"On our way back from the above trip we stopped at a mission station at Alab, where we found a day school in session, operated by our Church, the pupils in a small room, a teacher having to teach six grades; all very crude, but if it were not for the school the pupils would have to go five miles across the mountains, to a state school, which would mean that they would not go, and would therefore lack an education."

Many similar incidents might be cited, not only about the work at Sagada, but also about the missions and missionaries at Bontoc, Baguio, and other centers.

In conclusion, I might say that I have just touched parts of the work, but I am firmly convinced that a wonderful work is being done in the Philippine Islands, that the field is much undermanned, that a cruel thing is being done in letting these missionaries work until they drop.

ROBERT F. G. KELLEY.

Manila.

The Papal Claims

TO THE EDITOR: In my letter of January 23d there is a misprint (probably due to my wretched handwriting) which destroys the entire sense of the argument. Perhaps you will therefore allow me to restate it briefly. Your correspondent had written that there was as much evidence in the New Testament for the Petrine (Papalist) doctrine as for the Catholic doctrine of the Eucharist. I replied that this smacked of "an ultra-Protestant temper of thought, and method of exegesis" (not "method of progress," an absurd and unintelligible expression in this connection). I went on to say that Catholics of every name are bound to interpret the Scriptures, so far as obligatory dogma is concerned, in the sense of the Church Fathers, and that not a single passage

in the New Testament, on the patristic exegesis bears out the modern papal claims, while the references to the Eucharist are clear and abundant.

As for the "Rock" passage—the unfortunate nag which has been so often trotted out as Rome's prize war-horse—the Roman Catholic patristic scholar, Launoy, has demonstrated that out of 85 passages in the Fathers interpreting this text, 44 take the Rock to mean the Apostle's confession of faith in Jesus as Messiah and Son of God, 16 take the Rock to mean Christ Himself (these two meanings virtually coincide), and 17 to mean St. Peter, but without any reference to the Papacy. It is curious that if the Papacy, in the modern sense, existed in the early Church (even in germ), the "natural" and "obvious" interpretation of this passage—the "charter of the Papacy"—should have been undreamt of for centuries.

(Rev.) WILLIAM H. DUNPHY.

Paris.

The Status of the Presiding Bishop

TO THE EDITOR: No doubt one of the most important points of discussion in the coming General Convention in Cincinnati this fall will be the debate concerning changes in the status of the Presiding Bishop. Of course, I know that such discussion will go popularly under the term of whether or not we are to have an Archbishop in the Episcopal Church in America. But what is really at stake, technically speaking, is whether we shall still further change the status and functions of our Presiding Bishop—changes of course which would more or less make his office and status amount to that of an Archbishop or Metropolitan in the Anglican communion. . . . We are not out really to create an Archbishop. We are seeking to change still further the status and function of the Presiding Bishop, even though it may make our Presiding Bishop of the future function more or less like an Archbishop. Those who are in favor of the contemplated changes are not out to create something out of the whole cloth. But, having the office of Presiding Bishop as a vital part of the development of the Anglican Church in America, certain persons are in favor of merely expanding the functions of that office. The status of the Presiding Bishop has not been a static thing over these 150 years of the Episcopal Church in America. It has been a changing, growing office. Thus, certain present opinion is merely in favor of further changes and expansion. Frankly, I am for these changes. Frankly, I think the Church as a whole favors these changes. Only certain vested episcopal interests, and certain inherited lay prejudices are against it; and these are distinct minority, though with power. . . .

In detail, this is what was proposed at Atlantic City—and here I am summing up the actual legislation that was brought before the Convention, and I am speaking as one who was there as a deputy from the diocese of Pittsburgh.

(1) The Presiding Bishop as elected shall cease to be the Bishop of the diocese or missionary district where he is then established.

(2) The Presiding Bishop as elected shall serve no longer just for six years, but for

life (or until retirement or resignation) as all other bishops of our Church serve.

(3) The Presiding Bishop when elected shall become Bishop of a certain designated diocese, and all future Presiding Bishops shall become on their election the Bishop of that same particular see.

(4) The Presiding Bishop shall be the chief pastor of the Church with the duty of planning for the future growth of the Church and the work of the Church in the advancement of the Kingdom of God.

(5) The Presiding Bishop shall visit all parts of the country, bringing to every section a sense of the Church's solidarity; shall speak for the Church to the multitudes of the unchurched; and nothing in the canons shall be interpreted as preventing him from speaking or performing his duties as Presiding Bishop in any other diocese or missionary district than his own.

(6) Certain other provisions—taking order for consecrations, being official representative of the Church in all communications and dealings with other Churches at home or abroad—but these were already more or less provided for in the canons already in effect concerning the Presiding Bishop.

(7) Details of change in relation to National Council. . . .

Why should we now object to the changes that were proposed at Atlantic City when we have already gone ahead with their ideas in extra-canonical and side-canonical ways? Why shouldn't we at the coming General Convention approve these changes and centralize in the office of the Presiding Bishop matters that we have already been furthering in divided indirect ways these past three years? Apparently only because we hate to put down in legal print what we generally approve in common practice!

(Rev.) LOUIS E. PERKINS.

Shelton, Conn.

Catholicity

TO THE EDITOR: As a former Methodist I have read Canon Bell's words concerning early Methodism (in *Anglo-Catholicism and the Future of the Episcopal Church*, L. C., February 13th) with heartiest agreement. It is only when he ventures the opinion that had Methodism but "remained within the Church, watered by sacramental grace," it would not have "become a none too beautiful sort of thing, etc.," that then I feel a smile twisting itself into an interrogation. This wistful thought, coming as it does after his justifiably withering blast at the dull complacency and respectable ostentation of this our communion which has *not* broken with Catholic tradition and has been watered, lo, these many years by sacramental grace, leaves one wondering.

Would not ponderous ecclesiasticism have stifled the Methodist zeal had the Methodists, like the Evangelicals, remained submissive to "the incredible stupidity of the Anglican bishops and clergy," as surely as ponderous Methodist institutionalism is today stifling the former Methodist evangelical zeal? The new wine might have remained bottled in the old wine-skins of churchly order and apostolic succession, but then scarcely would it have been spilt lavishly across the world. It would have been cautiously meted out drop by drop lest, quaffing too deeply, the commonality of Christ commit sacrilege against our idols of Decency and Order.

Surely the Wesleyan revival was a demonstration of the working of apostolic faith and zeal outside the Catholic forms, even as Anglo-Catholicism is a demonstration of that same faith and zeal within the Catholic forms. To my way of thinking, it is always apostolic faith and zeal, rather than such circumstantial as "class meeting" or "the

Box," which resuscitate the Church of Christ. There is a catholicity in the operations of the Spirit which quite shames our Catholicity and makes it seem like provincialism and sectarianism in disguise. Perhaps we have yet to learn that the Kingdom of our Lord is more catholic than the Catholic Church.

(Rev.) ROYDEN J. MOTT.

Little Falls, Minn.

"Reforming" or "Rearranging"

TO THE EDITOR: The writer of this is one who was converted to the Church and the Catholic religion by the Prayer Book. I did not know when I went to the Church for the second time in my life, to be confirmed, that I was an Anglo-Catholic, but I found in later years that I was. I love that Book, and when I see the term "Reforming the Prayer Book" in the correspondence page, I am disturbed. I think the term "rearranging" is better than "reforming."

I deprecate many further changes in the Book. What I hope for is in a later revision to see the *Gloria* follow the *Kyrie*, and all the communion parts to follow the Consecration. They would then fulfil the intention of those who placed them in the Book—form an intensive preparation for communion. Then if the *Benedictus Qui Venit* and the *Agnus Dei* were added, the Prayer Book would not only present a logical sequence of liturgical worship tested by centuries, but be more effective devotionally.

The ancient "Proprs" are taken care of by the present rubrics. The Introit is taken care of by the rubric on Hymns and Anthems on page xi, the Sequence by the rubric on page 70, "Here may be sung a Hymn or Anthem"; the Offertory by the rubric at the foot of page 73.

In spite of innumerable errors due to careless proofreading, and the awful, stark baldness of many of the Collects, the despised American Missal has done splendid work in the matter of uniformity of services among the Catholics.

I believe if we have any right to exist at all as a Church we have a right to our own liturgy. What we have is a true Catholic one, expressing all the Catholic doctrine a liturgy should set forth. The changes I have indicated make no disturbance of the doctrinal

content of our Mass. They simply make it conform more logically to the ancient worship of the Apostolic Church, and move more smoothly. I would deprecate the change of a single word. The Prayer Book is a monument of perfect English, and many of its expressions have passed into our common speech, and helped to fix the English tongue, so that it has changed less than many other languages. (Rev.) A. PARKER CURTISS.

Sheboygan, Wis.

The Supreme Court

TO THE EDITOR: While this little letter will be quite contrary to your editorial, I am confident that your spirit of liberality and sportsmanship will persuade you to publish it. And it will be short.

Why should there be such a furor about enlarging the Supreme Court by Mr. Roosevelt when others have done it before? Why should there be any more danger with fifteen Justices than with nine? The rationale for enlarging the Court is simply to have gentlemen on the bench whose views are living ones, in accord with present-day needs, so that the coming plans of the President (for the carrying out of which he was elected by an overwhelming majority) will not be nullified as before.

As to "dictatorship," there is not the slightest chance of such in its real sense in this country. It is only a "political bogey," generally aired by the GOP when all other arguments fail. It reminds one of Eugene Field's little boy "seein' things at nights."

Surely (as I said in my book, *Franklin Delano Roosevelt, the Great Liberal*), where an opinion 5 to 4 is given by the Supreme Court, it means that the *majority vote of one gentleman on the bench controls the whole situation*, and so far as the "opinion" extends makes him the governing power of the land! This is more than a "dictatorship" than that of a President simply trying to insure a living, liberal, up-to-date consideration of congressional legislation.

(Rev.) ARCHIBALD CAMPBELL KNOWLES.
Germantown, Philadelphia.

Child Labor

TO THE EDITOR: May I call the attention of your readers to the picture which child labor presents in our country today?

The temporary reduction in the labor of children under the NRA codes is gone, and the blunt fact is that child labor is returning! We see in this picture 667,000 children between 10 and 15, and 1,500,000 over 16, at work. One grave result of this unnatural condition is the blocking of a return to normal adult employment—*more than 2,000,000 children hold down jobs today while 10,000,000 adults are idle*. A more tragic, far-reaching effect will be that these children, deprived of their natural rights, will bear the stamp in adult life of their stunted childhood—and they are America's future citizens.

The sore spots to which our special attention should be directed lie in the industrial East, the textile mills of the South, and the sugar beet fields of the West. Illustrations could be multiplied, such as that of children working as pickers in a Mississippi shrimp cannery, standing at their tasks from 4 A.M. until 6 P.M.—earning about \$7.00 a week.

We like to believe in enlightened progress in our free country. How, then, shall we accept the defeat of our temporary advance up to 1934? Those gains have been thrown overboard and no provision made for their restoration unless the ratification of the federal Child Labor Amendment is brought about. Twelve more states must ratify, unless we are to allow cheap labor

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lobbies to speak louder than the children of the poor.

The children's bureau of the Department of Labor in Washington reports a 55% increase in the number of child employment certificates issued, since 1934; 29% of these new child workers went into manufacturing, mechanical, and mercantile industries, where adult unemployment is most glaring.

This situation would seem to call for a most obvious and simple social reform. The National Child Labor Committee, 419 Fourth avenue, New York City, is in need of contributions to carry on this work. They are in the front line trenches of this battle, and in particular are working for ratification of the federal amendment. Who will help them, if not those who are followers of the children's Friend?

(Mrs.) LOUISA BOYD GILE,
Secretary, Local Division.

La Jolla, Calif.

"Contract Marriage"

TO THE EDITOR: The so-called "contract marriage" [L. C., January 9th] in New York is not a novelty.

As a matter of fact people marry themselves and at common law no intervention of a magistrate or clergyman was required. Such marriages were unobjectionable in former days when people rarely went 40 miles from home during their lives.

Most states now require some formal act which can be certified to a proper recording office for evidential purposes.

Some religious societies, such as the Friends, do not require the intervention of a minister to celebrate a marriage. Section 1288 of the code of the District of Columbia as amended by Act of Congress approved April 23, 1904, provides for such cases saying:

"Provided, however, that marriages of members of any Church or religious society which does not by its custom require the intervention of a minister for the celebration of marriages may be solemnized in the manner prescribed and practiced in any such society, the license in such case to be issued to, and returns to be made by, a person appointed by such Church or religious society for that purpose."

The Maryland code is similar. Section 4 of Article LXII says:

"Provided, nevertheless, that any person within this State may marry according to the ceremony used by the society of people called Quakers, the contracting parties signing a certificate to the effect that they have agreed to take each other for husband and wife, and said certificate being attested by at least 12 witnesses."

I, myself, have attended such marriages of Friends.

I presume that other states have similar laws.

The New York law differs from the District code merely because it applies to everybody, and is specific as to the form. The scope of the New York law is doubtless due to the fact that previously common law marriages were recognized in that state.

All that a magistrate is for is to see to it that a proper record is kept; and a clergyman does this and in addition gives the blessing of his Church and sanctifies the union. The clergyman, otherwise, is merely the agent of the state.

I repeat that the parties marry themselves. All that the state is interested in is the evidence.

Marriage is a status or relationship between man and wife analogous to that of parent and child. In both instances the state imposes certain responsibilities and obligations irrespective of individual notions.

Neither relationship is a contract. The state may interpose to relieve the parties from their obligations, in a marriage by annulment or divorce, in respect of infants by adoption.

The authority of the state is the same by whatever means the marriage is evidenced.

ARTHUR S. BROWNE.

Washington.

Pioneers in Negro Work

TO THE EDITOR: Bishop Quin, in your issue of February 13th, writing of work among the Colored people, says: "These men said they think the chief weakness of our present approach to the Negro lies in our attitude." Again, "Some of the clergy feel that the Church has never tried to develop self-reliance." With both of these statements I thoroughly agree.

Even a "superior" race can learn some things of value from men of an "inferior" race. Long before the war between the states, Colored men, by their own initiative, established the Episcopal Church among their race, in five distinct centers of the free states:

St. Thomas' Church, Philadelphia, in 1794, by Absalom Jones; St. Philip's Church, New York, in 1818, by Peter Williams; St. James' Church, Baltimore, in 1824, by William Levington; St. Luke's Church, New Haven, in 1844, by Eli W. Stokes; and St. Matthew's Church, Detroit, in 1846, by William C. Munro.

All these churches were founded in days of trouble, and had a hard fight for existence, but they were initiated by men who gave "self-expression" of the people to whom they ministered. Not only have they survived, but in the five states represented by them we have today 25,000 of the 45,000 Colored communicants reported in the entire country. One of them, the only one founded on slave territory, yielded an indirect influence responsible for a very large part of the present work in Southern states; for Drs. Johns, Atkinson, Dudley, and Kinsolving, while presbyters in the city of Baltimore, received their vision and inspiration through close, intimate, and sympathetic contact with a Negro rector, vestry, and congregation.

(Rev.) GEORGE F. BRAGG, Jr.

Baltimore, Md.

Following the Christian Year

TO THE EDITOR: I have received communications from official sources redesignating Septuagesima Sunday, both as to purpose and name. It is called in the latest departmental letter, Social Service Sunday.

It has been my understanding for many years that the Christian Year is a precious part of our Catholic inheritance, which no portion of the Church is at liberty to amend or alter, but which we are bound to follow loyally and constantly attempt to teach.

This is but an isolated example of continual efforts to mold it to some private purpose. Some instances of such efforts will readily come to mind, e.g., Red Cross Sunday, Armistice Sunday, Every Member Canvass Sunday.

The Season of Advent as a solemn preparation for the Second Coming of Christ seems to be rapidly passing out of sight. On the one hand it is made the time when money, pledges, canvassing, etc., are the officially stressed topics. And it can therefore occasion no wonder that the thought of judgment, the hope of heaven, the fear of hell are disappearing. And while it may be expected that a heathen or a sectarian world, which knows no Advent, will tend for commercial reasons to anticipate the Nativity with decorations and festivities, how does it happen that it is

so common for such festivities under the auspices of our Church, within the Advent season of watchfulness and penitence? Christmas parties, Christmas trees, may be noted before Christmastide has come. In a neighboring city it was announced that the young men's club of a certain parish would hold their annual Christmas dance, not only in Advent, but on a Friday, and not only on a Friday, but on an Ember Day.

It is within the proper discretion of bishops to grant dispensations for such departures from the rule of the Christian Year, or do such departures call for correction by episcopal authority?

In my opinion these things are an evidence of weakness in the Church and the decay of faith and fidelity. . . .

(Rev.) THEODORE HAYDN.

Watervliet, N. Y.

Venereal Disease

TO THE EDITOR: The diocese of Lexington is to be congratulated on the fearlessness with which it has approached the vital subject of venereal disease, but from my brief experience as a one-time social worker and now in the priesthood, I am certain that the remedy as a cure to society is not only impractical but, I feel, the wrong one for the Church to use under present conditions.

A few years ago, I was asked by a girl who was a member of my parish to officiate at her marriage. It happened that in my capacity as her priest I knew that she was suffering from a venereal disease in an infectious state; and also through my social activities in one of the community agencies, I knew that the boy was likewise diseased. Both were under treatment at clinics. I took the advice of the doctors handling the attempted cures, and then called the parties in for "instruction." Both of them were aware of the other's condition, and perhaps this was a common bond. I used every power of reason at my command, and urged them to wait until at least the infection was removed. The girl had come into the Church, while in one of our institutions, and it had been a source of genuine strength to her, but the boy had no spiritual background whatsoever. I refused to perform the marriage, but promised that if they waited until they might more safely marry, I would give them every help and would marry them. The facts revealed that whatever they did, a state of marriage was already existing. This I tried to suspend.

The couple walked out of my rectory across the street to a Protestant minister, who married them that very day, without even notice. "His this sin," some may say, but the results have always made me regret my decision. Today there are children, what physical condition they may be in I do not know, but they are souls unshepherded. The girl is now entirely without any finer influence in her life, which never promised much except in spiritual potentialities. If rumor be correct she is a spreader of disease to others. Had I performed the marriage, the influence of Holy Church might have prevented continued adultery as today exists. Her children, I feel certain, would have been baptized, under instruction in holy and righteous living, instead of being brought up in the most base of environments.

A condition existed, and I, a priest, refused to give God's blessing to it, to my everlasting regret.

As a priest, I believe that God has given me not only authority, but the power of His Holy Spirit, to so sanctify marriage with the

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EDITORIALS AND COMMENTS

The Answer to War

AS WE ENTER into Passion Week and look toward the culmination of our Lenten fast in the solemn commemoration of our Lord's suffering and death on the Cross, we cannot fail to see the shadow cast across the earth today by that same Cross. With all the progress made by the human race in the past 2,000 years, suffering and death still play as large a part in human life as ever before. Indeed, as we peer into the future our eyes seem to catch the dim outline of the Four Horsemen of the Apocalypse and our ears to hear the distant thud of their horses' hooves as they come to scourge humanity again with that most frightful of modern catastrophes, a world war.

Is war then inevitable? Is there no answer to the dilemma that it poses for Christian men and women? Must the new generation pass through its ghastly crucible, its horrors and inhumanities magnified even beyond those of 1914 to 1918?

Dr. Daniel A. Poling, one of the recognized leaders of contemporary Protestantism, faces this question squarely in the March issue of the *Christian Herald*, in an article to which he gives the hopeful title: There is an Answer to War!

At the outset of his article, Dr. Poling rules out the answer of pacifism. This is important, because many of us who have as burning a hatred of war as the most uncompromising pacifist have never been able to adopt the false oversimplification of the problem that is characteristic of blind pacifism. It is all very well to say "I will go to jail rather than fight," but while that answer may simplify the problem for the individual it is of little help in meeting a practical world-wide situation. Moreover, Dr. Poling observes that pacifism is waning throughout the world and that it has, indeed, become practically nonexistent outside of the English-speaking nations.

Observing that during the Italo-Ethiopian War it was the peacemakers who had themselves signed and promoted pledges of non-participation in armed con-

flict that were loudest in their demand for the imposition of sanctions—a definitely war-like weapon—Dr. Poling observes that "all over the world this modification, if not repudiation, has taken place." This he believes was inevitable and should have been anticipated. Should then young people be encouraged to sign pledges of non-participation in war? Dr. Poling says:

"As to absolute pledges, I stand with President Wilkins of Oberlin College. Let us stop now and forever pledging young people beyond their intellectual and moral ability to decide irrevocably. We oldsters may be able to recover after repudiations such as the past year has recorded, though even we must stand compromised in our own spirits as well as before men; but youth is different. It is in the golden years that come not again that the soul may be to itself betrayed. That betrayal is often moral disaster."

We fully agree with Dr. Poling on this point.

IF PACIFISM is not an answer to war, what is? Is it Fascism? Is it Communism? Obviously not. What then? Dr. Poling suggests the following answer to this important question:

"The practical answer to war is first of all in the unity, and not in the uniformity, of the peacemakers; the practical unity of all peacemakers, peacemakers of every opinion and degree. Nothing short of such unity can defeat or perhaps long delay the next and more terrible madness of battle on sea and land and in the air. Nothing short of such unity could salvage any wreckage that might remain to our present civilization after such a catastrophe. Intellectual uniformity, agreement as to any absolute pledge, is first of all proved impossible and to a multitude it is clearly wrong. But without prejudice to any man's ultimate conviction, with regard for each individual's conscience, all peacemakers, to defeat war, may go the length of their com-



mon agreements. It is my conviction that when peacemakers over the world go this length, war will be as dead as is human slavery in countries called civilized."

Is this a true answer to the problem? Granted that the unity of the peacemakers is desirable, is it a sufficient answer to the dilemma of war? We wish that we could regard it so, but we must confess that it sounds to us like a rather feeble answer to an overwhelming question.

But Dr. Poling does not stand on this answer alone. There is, he says, another answer. This he gives as follows:

"I believe that with this other answer stands at last the hope of success not only for the program of peace which I have intimated, but for destroying 'those barriers which separate man from man.' It is the answer of the 'new man.' It is the power of the new birth. What the world needs is that which can make men and women good. Armies cannot do it. Fleets cannot do it. Conferences and treaties cannot do it. All human machinery will fall short of the goal until hands and hearts driving the machines are dominated by the dynamic of a new life.

"It was an editorial of a popular magazine that two years ago inquired: 'Where else may this power be found save in the New Testament?' 'Ye must be born again' was the answer of Jesus to a ruler of the people who long ago inquired the way of peace for his own soul. 'Ye must be born again' is His answer to men and nations now."

Will the world—at least the Christian world—accept that answer today? Will Christendom, like Nicodemus, be faithful even though the way leads through the Cross, or will the Christian world, like that other ruler, turn sadly away from Christ, feeling that the price is too high to pay?

In that decision lies the answer to the question of war.

Discipline or Slander

THE ACQUITTAL last month of a Chicago rector who was the defendant in a slander suit growing out of one of his sermons will, it is hoped, bring an end to the controversy that has caused a minor schism in that parish. We have no wish to enter into the details of the case, but there are some passages in the ruling of Circuit Judge Cornelius J. Harrington that deserve attention because of their implications far beyond the present unhappy controversy.

The slander case was based upon a sermon in which the rector publicly criticized those responsible for the music in the church and also, without mentioning names, referred to certain questionable practices on the part of some members of his congregation. One member, putting on the shoe and finding that it not only fit but pinched, identified himself as one of those criticized and brought the slander suit, in which a former vestryman of the parish acted as his lawyer.

The judge found that the rector's criticism was without malice and that indeed "the so-called malice appears to be the product of the fertile imagination of gossip persons in the congregation." The judge added:

"The uncontradicted evidence would indicate that he [the rector] had some justification in rebuking those responsible for the character of the music rendered, and when he spoke the utterances admitted, the court is of the opinion he did so in good faith and in the belief it was within the discharge of his duty. As to malice, the record is entirely silent.

"In addition, privileges established by long usage in the Protestant Episcopal Church authorized him to deal with members for any misbehavior or misconduct and to administer proper punishment by way of rebuke, censure, or suspension,

and to this jurisdiction every member by entering into the church submits and is bound when he consents to membership."

The ruling of Judge Harrington is important in that it clearly recognizes the disciplinary powers of the rector of a parish in the Episcopal Church and his freedom from conviction for slander, provided that the discipline he administers is without malice. Unless this decision is reversed by a higher court it will stand as an important precedent, reinforcing in the civil courts the canon law of the Church.

Bishop Graves

FIFTY-SIX YEARS AGO a young candidate for Holy Orders, nearing the end of his senior year in General Theological Seminary, wrote to his Bishop that he felt impelled to respond to the urgent call for missionaries to China, and asked that he might be released to answer that call. "I told him," wrote the venerable Bishop Tuttle in his *Reminiscences of a Missionary Bishop*, "I needed him greatly in Utah; that his earnestness and activity would have there much room for exercise; that I would be grieved indeed to lose him; but that I could not stand in the way if he felt called to such an important work as that in China."

So, upon his graduation and ordination to the diaconate, Frederick Rogers Graves went out to China as a missionary. Only 12 years later he was elected Bishop of China. In 1901, when the American work was divided into two jurisdictions, he retained the eastern portion with the title of Bishop of Shanghai. Today, after a distinguished ministry of more than half a century, marked throughout by missionary vigor and apostolic zeal combined with a burning loyalty to the Catholic Faith, Bishop Graves is the ranking member of the House of Bishops, still serving faithfully as Bishop of Shanghai. And until three years ago he has had no episcopal assistance in administering that far-flung missionary jurisdiction in the very heart of the Orient.

Bishop Graves is 79 years old. Three years ago he suffered a severe stroke of paralysis, and since that time he has found it increasingly difficult to carry on the arduous labors of the missionary episcopate. He has several times tendered his resignation to the House of Bishops, but each time he has been asked to continue a little longer, and each time he has loyally bowed to the dictates of his fellow-bishops. In 1934 Bishop Nichols was consecrated to be his suffragan, and for a time he was able to relieve his chief of a measure of responsibility. But Bishop Nichols' health has broken down and he has had to take a prolonged leave of absence, with the probability that he may never be strong enough to undertake the duties of a missionary diocesan. He has therefore asked that his name be not considered as a successor to Bishop Graves.

Certainly if anyone has earned an honorable retirement, Bishop Graves has. It is intolerable that the Church should continue to insist that he remain at his post longer, and deny to him the few years of leisure and relief from heavy responsibility to which he is so amply entitled. We do not know why the House of Bishops refused his resignation last fall, but it is inconceivable that they should fail to accept it next October.

As to Bishop Graves' successor, it would be manifestly improper for us to make any suggestion. Indeed, by agreement between the Chinese and American Churches, it has become the custom for the Chinese House of Bishops to nominate and the American House of Bishops to elect a candidate, subject to the usual approval of the American House of

Deputies or a majority of the standing committees. This is a cumbersome process, but it seems to be the best during this period when the Oriental Churches are in process of developing self-support and self-government.

It is notable, however, that the American missionary districts in China have been the only group in which no native priests have been chosen as bishops. Of the eight British dioceses in China, four have Chinese assistant bishops. The Canadian-sponsored diocese of Honan has a Chinese bishop—chosen, incidentally, from among the clergy of the American districts. The Chinese Church has established a native missionary diocese with an able Chinese bishop in charge. But the three missionary districts of the American Church Mission are staffed by five American bishops, including the only two foreign suffragans in China. Why is this? Has not the time come for the American districts in China to entrust some of the episcopal authority to native bishops?

In any event, it is high time for the Church to accept Bishop Graves' retirement, and grant him the rest that he has so amply earned. That is the most welcome honor that can be paid to this devoted, loyal, self-sacrificing servant of Christ and His Church.

St. Patrick

NEXT WEDNESDAY our Irish and Roman Catholic brethren will be wearing a gay bit of green in their lapel and celebrating with great glee the feast of the patron saint of Ireland, St. Patrick. We wonder what these loyal sons of Erin would say if they were suddenly confronted with the statement that St. Patrick was certainly not an Irishman and very likely was not a Roman Catholic—that, indeed, his name would be far more appropriate in an Anglican kalendar than a Roman one!

Who was St. Patrick anyhow? When did he live and just what was the nature of his mission to Ireland? The *Catholic Encyclopedia* has a very definite answer to these questions in a long article signed by Patrick Francis Cardinal Moran. According to the Cardinal, St. Patrick was born at Kilpatrick, near Dumbarton, in Scotland, in the year 387, and died at Saul, Downpatrick, Ireland, in 493, at the age of 106. The *Encyclopedia Britannica* is less positive, giving the year of his birth as probably "about the year 389" and that of his death as 461. Thomas Olden, in *The Church of Ireland*, following Whitley Stokes as an authority, gives the date of his birth as "about 373" and his death as 463. Other authorities give still different dates, some claiming that, like Moses, he lived to be 120 years old.

Other doubtful questions about St. Patrick concern the very nature of his mission. The usual view is that Patrick was sent to Ireland by Pope Celestine I with the mission of converting the Irish, following the failure of one Palladius who had abandoned a similar enterprise because of fierce opposition. Dr. Olden, however, makes out a good case for Patrick as the predecessor of Palladius, who went to Ireland not because of the commission of any Pope but because of a vision similar to that which led St. Paul to begin his missionary work in Macedonia.

There has just come to our attention a more recent study by Dr. John Roche Ardill, formerly of Trinity College, Dublin, and now Dean of Elphin, entitled *St. Patrick: A. D. 180* (London: John Murray). Dean Ardill sets forth the interesting hypothesis that St. Patrick was not a character of either the fourth or fifth century but that he lived toward the end of the second century. His study is based largely upon the

internal evidence of St. Patrick's own publications, his *Confession* and his *Letter to Coroticus*. We cannot take space here to discuss Dean Ardill's development of his thesis but it seems to us that he has made out a pretty fair case for the belief that Patrick lived much earlier than has formerly been supposed, that he held no commission from the Pope, nor was he under obedience to the Roman Catholic Church, that he knew nothing of the traditional Creeds nor of the controversies out of which they grew—in short, that Patrick and the Irish Church that he inaugurated were entirely non-Papal in character, growing directly out of the primitive Christianity of the New Testament.

Who was St. Patrick? We do not know for sure, but certainly Anglican Catholics have as true a claim upon him as have Roman Catholics. Indeed, we may well claim that Anglican Catholicism is more in the tradition of St. Patrick than is Roman Catholicism, for Patrick was the son of a deacon and the grandson of a priest, thus exhibiting in his own person the value of the married priesthood, which has been rejected by Rome.

Philadelphia's Educational Experiment

NOT MERELY the diocese of Pennsylvania, but the whole Church, has cause for rejoicing in the plans for resuscitating the Philadelphia Divinity School and saving it for a fine adventure in education. The school lost heavily during the depression, so heavily in its endowments that this year its doors are closed. The new Dean, the Very Rev. Allen Evans, Jr., however, has enlisted the support of an active coöperating committee, and so confident are its members of success on the financial side, that plans are already being made for the academic year of 1937-1938, with a new scheme of theological education which they believe will have the enthusiastic endorsement of bishops, clergy, and laity of all schools of thought.

Several years ago, when the first efforts were under way for the reorganization of the school, a questionnaire sent to the bishops elicited criticisms of the present curricula of our seminaries and constructive suggestions for a more practical preparation for the ministry. The result is the thoroughgoing plan now set forth by the new Dean. In the minds of many it will solve a real problem in bringing theological education abreast of such training as we now have in law and medicine. Not that our theological seminaries have been failing completely in meeting the needs of the day; all of them have made changes on practical lines and have provided lectures and special courses such as the Philadelphia school proposes. The point is that in this new prospectus we have a complete program by which the clinical method of experience and training will be required of all students as an integral part of their academic training.

The required curriculum, in the first place, will cover a three year course with each academic year a period of eleven months instead of eight or nine. This will allow for the active experience in pastoral work which is felt to be a chief requirement. Every student throughout his course will be under the guidance of an active parish priest engaged in pastoral work. This will include work in hospitals and other institutions, both Church and community operated, special experience with social service agencies, as well as intensive instruction in preaching and oversight in personal pastoral care, a more careful training in the field of Church music and the use of the voice, a practical experience in religious education, with actual pastoral contacts, and an endeavor to develop talents

in parochial organization and administration—all this, it is hoped, may furnish the priest with what corresponds, in medicine, to a period of interne service, with the first work of the young men supervised by instructors.

In the literature put forth by the school thus far there is no mention of other important aspects of priestly preparation, but we hope they will not be forgotten—liturgical education is certainly necessary; so, also, an acquaintance with psychiatric method of dealing with human problems and the importance of a thorough knowledge of psychological approaches to such questions of human behavior; and, with this, instruction in the whole matter of sacramental confession.

The Philadelphia Divinity School has a beautiful (if incomplete) plant, valued at more than a million dollars; it has heavy endowments which will eventually become more productive and certainly not entirely lost; it has an enthusiastic Dean and an active lay committee of finance. The Church will look with sympathetic interest upon its effort to reorganize clerical training.

Archbishop Kenninck

THE SYMPATHY of the American Episcopal Church goes out to its sister Church of the Old Catholic communion in Holland in the death of Mgr. Francis Kenninck, Archbishop of Utrecht and Primate of the Old Catholic communion. In his death not only do Old Catholics lose their chief bishop but the Anglican communion loses one of its best friends, and Christendom one of its leaders in the cause of Church unity.

The interest of Archbishop Kenninck in Christian unity was more than academic, for he was largely responsible for the actual intercommunion that has been established between the Anglican and Old Catholic Churches. With his two suffragans, the Bishops of Deventer and Haarlem, Archbishop Kenninck attended the first World Conference on Faith and Order at Lausanne, 1927, and it was there that discussions began with the Anglican delegates looking toward practical intercommunion. In 1930 a further step in this direction was taken when Archbishop Kenninck, with the same two Old Catholic bishops, accepted the invitation of the present Archbishop of Canterbury to be his guests at the Lambeth Conference of 1930. A year later a third conference was held at Bonn, as a result of which intercommunion became a fact.

Archbishop Kenninck will be greatly missed at the second World Conference on Faith and Order to be held in Edinburgh next summer. Had he lived he would have been entitled to special honor at that conference as one who had led his own Church into a broader Christian unity following the Lausanne principle of conserving every essential feature of the Faith as his Church had received it.

May he rest in the sleep of peace and may light perpetual shine upon him.

ANSWERS TO CORRESPONDENTS

A. L. M.—(1) Anglican communicants traveling abroad are privileged to receive the Holy Communion in Old Catholic churches in communion with Utrecht. It is customary in most such churches for communicants to give the priest advance notice of their intention to receive, and Anglicans should be particularly careful to make themselves and their intention known to the priest the day before they propose to make their communion. A letter from their rector or bishop will be valuable in establishing their status. (2) English translations of the European Old Catholic liturgies are to be found in *Old Catholic Eucharistic Worship*, by Walter H. de Voil and H. D. Wynne-Bennett (Morehouse, \$1.00).

O. F. D.—The new Archbishop of the West Indies is the Most Rev. E. Arthur Dunn, who is also Bishop of British Honduras.

R. H. S.—Dr. Pusey died on September 16, 1882.

EVERYDAY RELIGION

No Mission Pledge: No Confirmation

TONIGHT by the help of rusty mathematics and a lame pair of compasses I made a cardboard disk one-fourth the size of a cent. It must be like that Swedish coin they call 1 öre. It takes a handful of them to buy a street car ride. In a mild breeze they will blow away like chaff out of your open palm. You can hear one drop only in utter silence.

With tweezers I held the tiny disk up to the gazing family. "What is it?" they asked. "I am ashamed to say," I replied.

That was no way to dampen curiosity. It only raised a clamor. So I yielded by saying: "Be serious. This is family disgrace. This disk, somewhere between one-fourth and two-sevenths of a cent, is supposed to be a coin. It is too small for image and superscription. You will have to fancy them. The image is a composite portrait of the average communicant. The superscription reads, 'My daily contribution to the work of the national Church.'"

I passed it around. In spite of my warnings someone giggled and loosened the tweezers. . . . They moved back chairs and turned up the rug. At last I said, "Stop tearing up my study. The vacuum cleaner will get it."

In its last fiscal year, our National Council failed to pay for its starvation spendings by more than \$100,000. Worked out on a per capita basis this means that the "average communicant" gave the treasury *less than two cents a week!*

Various expedients occur to mind:

Sumptuary comparisons. Show our people what they spend on clubs, games, parties, trips, theaters, cosmetics, tobacco, and a thousand other luxuries, as compared with this picayune two cents a week. No use! The world's Saviour is not waiting like Lazarus for pennies that fall from drug-store and box-office counters!

Drive. Get up a whirlwind campaign. Ballyhoo, harangue, cajole, exhort, deride, and sentimentalize our people into giving more. No use! The faithful will sacrifice yet again, and a few patronize with contempt. Nuisance taxes!

Fantastic. Station the clergy with begging boxes where the lines form for Miami, Bermuda, and round-the-world cruises; at race tracks and country clubs. Please pity our missions!

We will do nothing of the kind. There are one million delinquents. They are normal persons, good-hearted to a fault where they see a real need. They are near-sighted. They don't see the point. They don't know the meaning of the Kingdom of God. They have never been taught. They don't know Christ. They don't see that only He can save the world. Missions to them is a fad of middle-aged women, hemming squares. They have never been taught, disciplined, or awakened. They are like the fatuous millions who were to "spring to arms over night to defend their country." Conversion, teaching, vision, habituation, the practice of ready and regular offering is what they need. They must know and quicken to great facts.

A young parson interrupts me here. He is teaching his confirmation class that to accept the Great Command *con amore* is of the Faith. He will present no candidate who will not cheerfully pledge on the Red Side. Some candidates are bucking him. He must retract or they will leave the class. What shall he do? I say to him: "Son, we've gone soft. Stick to your guns. The Lord forgive me if I misadvise you. No pledge: no confirmation! But teach them WHY."

Consolidating the Seminaries

By the Very Rev. Frederick C. Grant, D.D.

President and Dean of Seabury-Western Theological Seminary

ARE THE PRESENT RESOURCES of the seminaries adequate for the fulfilment of their high task of "the education of fit men for the sacred ministry"? Is the Church making it possible for the seminaries to realize the aim which the Church itself thus sets before us? And, speaking practically, how could a coöperative undertaking be carried on, if we had the means to do so? It is to be hoped that the new Commission of the General Convention on Theological Education will take into careful consideration these important factors in the operation of the Church's seminaries.

I have not seen the current financial statements of all the seminaries; but I have seen several of them, and upon this basis it would appear that at least the majority of our schools are either operating with deficits at the present time, or escaping deficits only through a serious impairment of their efficiency. In some instances, capital funds and investments have had to be liquidated in order either to cover past deficits, or to avoid prospective ones. And yet the sum-total of the income of the Church's seminaries, if combined, would probably be ample to provide, even at the present time, for the proper education of its clergy. The hard, naked, rock-fact is no doubt that the Episcopal Church has too many theological seminaries. One cannot even discuss the present situation and close his eyes to this patent fact.

The Episcopal Church does not need 14 seminaries to graduate approximately 150 men a year—which is the figure arrived at by dividing approximately 6,000, the present number of clergy, by 40, the approximate length of service of the average clergyman, ordained at 24 and retiring at 64 (the figure 68, the Pension Fund retiring age, is, of course, lowered by deaths and earlier retirements).*

Four or five strong schools, adequately supported, adequately housed, adequately staffed, strategically located, could provide the number needed, both for absorption in the Church at home and for missionary work abroad.

We could then begin to do some of the things that obviously need doing: sabbatical years, for travel and study, could be provided faculties whose members now wear themselves out in duplicating courses given in a dozen other schools; fellowships in greater number could be provided for graduates of unusual capacity; in larger faculties, the instructors could teach fewer hours and devote more of their time to research and writing—the Episcopal Church in this country does not begin to make a contribution to religious or theological literature comparable to that of the Church of England, or to share a proportionate output along with other religious bodies in this country: the theological writers in the Protestant Episcopal Church can be numbered on one's fingers—almost on the fingers of one hand!

Adequate libraries could be maintained in all the seminaries, if their number were reduced and their resources pooled, by combination or otherwise. Seminaries could then specialize—some in preparation for foreign missionary service, some in rural work, some in research, and so on. Students might choose—or be chosen for—schools to which they were particularly fitted. Equally important, publication funds could be

set aside, so that the work of our scholars could appear when produced, and not depend upon private generosity, upon the hospitality of other religious or academic foundations, or upon the prospective popularity of their books. All these things are within the range of possibility; and as an Anglican Church, with a tradition of virile scholarship, there is a kind of *noblesse qui nous oblige* resting upon us.

The proposal to reduce the number of our seminaries does not mean the closing or abandonment of any existing school, but rather the combination of institutions, as has already been done in several Protestant seminaries in this country, and as was done by Seabury Divinity School and Western Theological Seminary in 1933. Speaking out of our own experience, we can say that the combined seminary has not only the strength of the two seminaries combined—but more: it is a case of two plus two equals five. There were legal difficulties in the way; but these were surmounted in a manner which other schools, contemplating a union, might well investigate. Despite one or two unfortunate examples to the contrary, the spirit of American law is on the whole opposed to the principle of mortmain; and what everyone admits ought to be done, and those in authority wish to see done, can usually be accomplished.

Thus, if our present educational resources could be combined, and then perhaps better distributed, the resulting facilities for theological education in the Episcopal Church not only would remain adequate to meet our needs, but would be greatly increased in efficiency and productiveness; and the combination could probably, in most cases, be effected without much opposition. We wonder sometimes why theological education is not better supported in the Episcopal Church. I am convinced that the answer is twofold: (1) Enough money is already available, but it is unwisely spent, upon 14 institutions where four or five would suffice; (2) the laity are not persuaded of the importance of theological education—it has never been presented to them as a need of the whole Church; they have either taken it for granted that the schools are supported out of general Church funds, or that the seminaries are already fairly well-to-do; or else, if they belong to the minority who know the facts, they have, in some instances, been quite disgusted with the extravagant waste in overhead.

IF THE Methodists, Congregationalists, Presbyterians, Baptists, and others can train their men at a few large seminaries for the most part, adequately staffed and supported, why does the Episcopal Church need 14? For all our episcopacy, we have less centralized control, at least in education, than many of the nonepiscopal bodies! There are laymen who have lost confidence in the financial administration of the Church: its policy appears too often to be to provide positions for the clergy, rather than to run its business efficiently, without waste and duplication. No wonder these men do not take much interest in theological seminaries!

One would think that the education of its ministry ought to be the first charge upon any religious institution, whether Christian, Bahaist, Mohammedan, or any other. But it is not so in the Episcopal Church. The general Church takes no responsibility for other seminaries than the General Theological Seminary, as it exercises no authority over them. This

*One hundred ninety-eight priests were ordained last year, but that is an unusual number.

may have been a wholesome policy at one time—or perhaps necessary rather than wholesome, in view of the divisions along the lines of Churchmanship which prevailed in the 19th century, and also in view of the missionary expansion of the Church: though it is surely arguable that the Church on the frontier might have been better served through adequate general support of one or two seminaries whose graduates specialized in pioneering.

No doubt the seminaries preferred, on the whole, to retain their independence and solve their own problems. Bishops, too, enjoyed founding seminaries on their cathedral grounds, along with the traditional boys' and girls' schools, or in connection with colleges which they expected to grow in time into great inland universities. The colleges have gone, for the most part, along with many of the Church secondary schools; the seminaries alone survive—or most of them; and the end-result is that the Church has two or three times as many institutions as are needed, and none of them is adequately supported.

IT MAY be argued that local areas need local seminaries, to train local clergy: "Western seminaries for Western men," and so on. But the products of those seminaries do not remain localized—they become clergymen of the Episcopal Church, and can come and go as they please—eastward, as a rule. The hiatus between the requirements of the top-seminaries and those of some boards of examining chaplains—and of some of the seminaries—is so great, that men without adequate training sometimes have an extraordinary handicap-start on their fellow clergy who have taken the full regulation Bachelor of Arts and Bachelor of Divinity courses. But there is no reason why the Church's seminaries should not be geographically distributed, and at the same time enjoy adequate support and maintain full standards of admission and graduation.

There is no reason, *e.g.*, why educated men should not do hard work, and stay in hard places—and many of them do, as a matter of fact. Willa Cather's unforgettable picture of the Roman missionaries in the Southwest, in *Death Comes for the Archbishop*, ought to be duplicated in every Church, in every diocese and district. Here were men who could hold their own with scholars and courtiers in Paris and Vienna, doing menial tasks, working long hours, slowly building up their Church, not on the borders of civilization but far beyond: doing this for the love of God and of human souls, and enjoying it. The recurrent proposal to establish third-rate schools for missionaries to mountaineers or others is utterly fallacious: the hard tasks take the strong men—and we ought to be sending out our *best* educated clergy for such posts. They are to help lay the foundations of civilization as well as religion, and the people to whom they go want the leadership of men of real capacity, not men who have met the requirements of some third- or fourth-rate school. We make a great mistake in sending poorly prepared men to such posts. The people, being Americans, will not respect them.

It may be suspected that the real difficulty lies in the vain-glory of some diocesan authorities, who prefer numbers to quality. If there is work enough for six men, and a salary-fund sufficient for four, the policy seems to be, if possible, to induce *eight* men to come—each on half a living wage; and then if the men lose heart and quit, the seminaries are accused of turning out indolent or unconsecrated or financially ambitious priests! Here is another instance of that lack of financial common sense which is steadily alienating some of our laity.

It is ridiculous! There is *money* enough in the Episcopal Church to support its missions, and to support its seminaries.

(Our total contributions last year were more than \$30,000,000.) What we lack is not money, but intelligence in its use. "The laborer is worthy of his keep"—if he is worth anything at all. And there is no sense in expecting men to do a full day's work on empty stomachs, or with families to be supported on less than a living wage. We do not need more seminaries, or a different kind of seminary; we need a quickened financial conscience, not only in relation to contributions but also in expenditures; and we need a stronger centralized control in the Church, not functioning coercively upon either the scholarship or the Churchmanship of our schools, but upon their administration.

Social Patterns

By the Rt. Rev. George Craig Stewart, D.D.

Bishop of Chicago

THE CHRISTIAN WORLD," says the House of Bishops, "is facing a crisis marked by persistent assaults against those principles of liberty, justice, and peace which lie at the heart of Christian faith," and our right reverend fathers in God therefore recommend to us a careful study of those issues which are arising from the claims of secularism and of the totalitarian state.

The Church is not committed to any social or economic or political pattern, whether Capitalistic, Socialistic, Fascistic, or Communistic, but she is committed to very definite moral and spiritual attitudes which today are threatened and on a large scale. She is not, as men like Dewey and Briffault and the contemporary naturalistic opponents of the Church would have us believe, the reactionary supporter of the *status quo*, but she is a champion of the eternal values which alone give human beings dignity and worth and which alone can insure both individual and social righteousness, justice, stability, and peace. The emergent social and political patterns which Christianity faces today include both Communism and Fascism. The fundamental Christian opposition to Communism and its program is that it is not genuinely Communistic. Communism in the only true sense—*i.e.*, a community of persons with all those spiritual capacities which inhere in the nature of personality—is what Christians call the Kingdom of God. Communism in the Marxian sense is as Berdyaev says, almost what St. John calls "the world" a system which lieth in the power of evil. It is not genuinely communistic, but avowedly the dictatorship of one class whose loyalties subsist on antagonisms, upon hatred, not upon love. It submerges personality to its own mechanism, mutilates personality by its crass paternalism, and equates the good of man with the triumph of its own little mechanistic system.

And one of the worst things about Communism is that by reaction it creates and stimulates Fascism, which is but another newer name for Cæsarism, the doctrine of the absolute omniscient State, a State which claims to rule bodies, souls, and consciences, which usurps the sovereign claim of God and repudiates all that constitutes free and creative personality. Fascism, to use Aldous Huxley's phrase, is "the creed of the new stupid, an obviously false and mischievous substitute for traditional religion."

A plague on both their houses!

And yet if these apocalyptic perils are to be overcome it will not be by a Church that flies to an ivory tower of individual mysticism, glibly ignoring the social pressures and tensions which create these groups, but only by opposing to the passion of these new fanatics a greater passion of loyalty to Jesus

(Continued on page 330)

The Marks of the Church

III. *The Church is Catholic*

By the Rev. William M. Hay

Rector of Grace Church, Long Hill, Conn.

THIS WORD CATHOLIC (universal) is a big word, too big for most of us; but the Church has to use big words, for it deals with big ideas. If you and I are busy with small ideas, we are out of touch with the Church. A large part of our Christian life is just the effort to use and embody the large ideas of the Church.

The Catholic Church is the home and embodiment of the Catholic Gospel. And the Gospel is the biggest thing in the world, intellectually and dynamically. It touches everything, it runs everywhere, it outlives time and change, and always and everywhere it has life and transforming power.

That there is a Gospel is due to the grace of God. Here is a good definition (worth learning by heart) of the word grace—"the good will of God reaching out from all eternity toward man with the purpose of salvation" (John Watson).

The center of the Gospel is the Incarnation of Jesus Christ, the God-Man. That implies the deity of Jesus, for if He were but a man, though the best of men, we have no salvation; we have good advice but no Good News, we have a birth but not an incarnation. Right here are some ideas that are overpowering in their size. Who can explain or understand them? How can these things be? But there was a purpose—"for us men and for our salvation." What I argue is this. Man must be more, and more important, than any of us believe. Who ever laid such emphasis on the value of man as God has done? And our salvation—how incredibly important that must be to God, when we think what He has done for it. Are these *our* estimates of man and his destiny?

The Gospel is the Gospel of salvation. It is embodied in the Church and transmitted by the Church; and as the Gospel is Catholic, so must be the Church. What in the Gospel is universal?

So far as God is concerned, we can readily agree that there is no limit to what God has done or will do. It is not that we can understand limitlessness, any more than any other absolute; but we can get some idea by looking at limits, for we are well acquainted with them. The difficulty arises in the fact that the limitless and the limited are so mixed up and so closely side by side.

Jesus Christ—God without limit, Man with self-imposed limits;

Man—Soul with almost limitless possibilities, body with very definite limitations;

Church—the home of the Spirit, the infinite God, and the home of humanity.

The Gospel is without any limit, on the Godward side; but it is for man and so is conditioned to fit man's needs. The Catholic Church then has a catholic or universal Gospel, which it receives, embodies, and transmits in an environment full of limitations.

From the Incarnation as a center, let us draw some radius-lines to help us understand this universality or catholicity.

(1) The line backward, back through Israel and Abraham and Adam, back to the secret counsels of the Holy Trinity in the silence of pre-creation existence. This is an uplifting thought, for it ties our frail and fleeting days and purposes to

the eternal purpose of God. It does not make God an invention of man's hopes or fears, not a nexus of man's highest aspirations, but makes man a child of God, planned and foreseen before the mountains were brought forth or ever the earth and the world were made.

This line marks the fact that Catholic Christianity is an historical religion, in two senses.

First, it binds the generations together in a continuous, advancing fellowship; so that we who now live are kin with those who have gone before us, yes, and with those who shall follow us. ("All those who have been, are now, or shall yet be, gathered into one in Christ, who is the head" of the Church. —Westminster Catechism.) They labored and we have entered into their labors. We can go back across the centuries and everywhere find those who speak our language. "The Lord is my shepherd, I shall not want" is a timeless saying—and the years will come when, in the heart of China or of Africa, men there too will at last have learned those words and in them speak the same calm assurance that David felt.

Compare the wonderful sagacity and skill of the bees, or the long, patient service that horses have given man. But neither one advances. A bee today is no more skilful than the bees that laid up the honey for Jonathan's hunger (I Samuel 14:27), and a horse does nothing more today than when first the Egyptians began to import them for war. But man has a principle of continuity and of accumulation built into him. He can begin where his father left off. "And thou mayest add thereto," said David to his son, referring to the preparations already made for the Temple.

SECOND, the Catholic religion is based upon historical facts—an actual birth, a real death, persons and deeds as real as the beating of your heart. That is one advantage of relics, they help to keep our feet on the ground, the stony ground the Apostles stumbled on. Water, bread, wine, oil, salt, candle-flame—how it helps us when we can lay aside words and wishes and ideas and dreams for a while and reassure ourselves with tangibles, with common things that carry a holy meaning. The creeds are less full of dogmas than of facts. Pontius Pilate is not merely "the civil magistrate, the concentrated power of the state," almost always hostile, but an actual man making an actual mistake. To say that Christianity is "a spiritual religion" may be untrue. Christianity is a material religion too, for man is not only soul but a unity of soul and body; and Catholic Christianity has never lost the physical note. The body too is to be redeemed. Let us not try to be more spiritual than the Gospels, which are not afraid of the words Body and Blood. The strange combination of spiritual and material which we call man is a divine invention; and the religion divinely invented to fit him has not forgotten his hands and feet and eyes.

(2) The line forward. This line is not absolutely without end but only relatively. I mean, man's progress cannot be from finite to infinite. Man is immortal, we are sure of that. He is to become "like" God, in a never-ending approximation to God, but he will not become God, who alone is infinite. But

as it has not entered into man's imagination to conceive the extent of his progress, so it has not been possible to think of the differences that will still remain even between the immortal, totally cleansed creature and the eternal and ever-holy Creator.

This line is the line of hope. The Catholic Church has traveled a rough and rocky road. But hope has never dimmed. When after Pentecost the Church set out for world-conquest, nothing man ever proposed could look less promising than the current prospect. Christianity then was considered by the state to be treason (today only by some states), by the educated to be superstition (today only by the sophisticated), by the old cults to be a dangerous rival (today by the new cults). Scorn, robbery, and mistakes made defeat almost inevitable. But always tomorrow turned out to be another day. Defeat opened new roads to victory. For after all the battle is the Lord's.

THE FULLNESS of the Catholic religion has not yet been fully seen. Many a kingdom of this world has not yet brought its glories into it. It is a mistake to emphasize unduly the temporal element, whether primitive, medieval, or modern. The Church is a unit and a unity and, like Him whose Body the Church is, the same always; but like the wise householder, she brings forth out of her treasure-house things old and things new.

(3) The line sideways. This is the tendency of the Gospel to push its way in every generation into the concerns of man, into his home and hopes and habits. This line is as endless as man himself. Its emphasis is that there is no part of man, inward or outward, that is not to be redeemed, from the most secret thoughts of his heart to the most open activity of his hand. It proclaims the universal character of Christianity in its work.

First, it means the whole Gospel, the whole counsel of God, not shreds and snippets chosen and emphasized to the neglect of all the rest. A heretic is a chooser; he does not choose a lie, but chooses to disregard all the truth except this or that fragment.

Man needs all the Gospel there is. I do not believe God has provided one single thought or motive that man does not need or that he can disregard without loss. Even at best we have only the thinnest notion of man. Who among us does not say "only oriental hyperbole" to Jesus' estimate, "if a man gain the whole world and lose his own soul, what profit?" But suppose that that is really and truly a cold truth and no hyperbole? The Life, the Death, the Resurrection, and all—these seem to be immense forces to unleash to effect salvation if man is no more than our eyes can estimate.

Second, Catholic means for the whole of man, body and soul, his relationships to time and space and to other people; it means an ability to take him as he is, no matter what he is, and then to lead him forward to heaven.

Third, it means all men, of any place, of any color, of any stage of growth. We do not, unless by a conscious effort, think of Jesus as a Jew; nor does a Negro think of Him as White. A Japanese picture of the Adoration of the Magi showed all the figures as Japanese. The ascetic, the scholar, the pauper, the king, or the little boy—none of these finds Jesus a strange figure or outside his thin or full experience. To the king, He too is a king; the pauper remembers that He too had nothing; to the scholar He speaks words of yet deeper wisdom; the ascetic sees Him virginal and an hungred; and the dear boy sees Him take the children in His arms.

In all this I have not made the usual contrast between Catholic and Protestant. The Church is Catholic always.

(Continued on page 330)



CHURCH MUSIC

Rev. John W. Norris, Editor



Wedding Music

THE LETTER which follows this paragraph raises a question that should receive serious consideration from every parish priest, organist, and layman in the Church. It is one that should be thoroughly discussed by priest and organist. This letter states:

"It seems every time we have a wedding at our church the question comes up as to just what music is appropriate to use. We are asked to play or sing 'I love you truly' and 'Ave Maria' and many others that are questionable. You, I believe, can be of great assistance about this and if you will be so kind as to forward me such information it will be greatly appreciated."

The first point that must be clearly understood, particularly by the layman, is that Holy Matrimony is a religious service. It is an occasion of great solemnity when two persons come together in the face of a company to be joined together as man and wife. It is a time when the congregation, rather than being entertained by musical compositions that may be sentimental but not devotional, should be on its knees asking God's blessing upon this union which He is about to create. It is true that this event is a joyful one, but its solemnity must not be overlooked. Once the fact is realized that this is a religious service the question of music should automatically resolve itself.

It becomes at once apparent that in such a service there can be no room for sentimental ballads; for music of the concert room type, however beautiful it may be, and though it may embellish the text of "Ave Maria" or some other devotional poem; for music that is from the operatic field and which is popularly known to be operatic in character.

In the first group therefore would come such ditties as "I love you truly" by Carrie Jacobs Bond and "At dawning" by Charles Wakefield Cadman. From the second group would come settings of the "Ave Maria" by Schubert and Gounod and similar compositions. Included among operatic selections would be "O promise me" from *Robin Hood* by Reginald De Koven, and both the Wagner and Mendelssohn wedding marches, which have become traditional.

This, we realize, just about cleans out all of the music which for a long time has been recognized as "the proper music" for weddings. No doubt many will protest that we are too severe. Yet we think that we are justified, if we are to give Holy Matrimony its proper religious setting.

The Wedding Marches are both operatic, Wagner's coming from *Lohengrin* and Mendelssohn's from *A Midsummer Night's Dream*. Today these have become well known in their original settings through the medium of the radio and also of the moving picture.

What to substitute? There are many fine organ preludes or marches which lack this undesirable association, which may be substituted. There are fine preludes and chorales which could be used to lead the congregation to a devotional frame of mind while it is awaiting the arrival of the wedding party. If singing is desired, then employ the Hymnal provisions for this service.

The Church is trying through canon law to increase the respect for marriage through its restrictions upon the clergy. Shall we continue to destroy the solemnity of the service by surrounding it with music that is sentimental and romantic, but lacking in devotion?

The History and Meaning of Christian Worship

A Review of Two Books

By the Rev. Burton Scott Easton, S.T.D.

Professor of New Testament, General Theological Seminary

MRS. UNDERHILL'S long series of books on the spiritual life have made us endlessly her debtors, but through this her latest work our debt to her becomes overwhelming. Only she could have written it. Liturgical scholars there are in abundance, but this is more than a book on liturgics. Its technical knowledge is precise and detailed, but it concerns itself comparatively little with liturgical wording. Its aim is deeper; to probe behind the form of the liturgies to the impulses that they endeavor to express; to make manifest the nature of Christian worship in its essence. And this no mere liturgiologist could do.

Since worship is man's response to his sense of God, to his confrontation with the Transcendent Object, the book is basically a great commentary on the wording of the *Sanctus*. "Thus worship will include all those dispositions and deeds which adoration wakes up in us, all the responses of the soul to the Uncreated, all the Godward activities of man" (page 9). But Christian worship is something more than this, for Christianity "discloses a real God to real man by means of a real life and death in space and time" (page 47). Therefore the Platonic conception of creation as lacking full reality can never wholly satisfy the Christian conscience. "The demand for a purely spiritual cultus is one that can never be made by Christianity. . . . As the figure of Christ stands on the frontier of two worlds, so both worlds—and indeed all levels of those worlds—must play their part in a truly incarnational worship. Neither the silent and formless communion of spirit with Spirit, nor the richest and most dramatic of rituals, lies outside the frontiers of Christian devotion, or is sufficient by itself to cover the ground" (pages 72-73). Without earthly signs and symbols—even though they may be negatively expressed, as in the studied simplicity of the Quaker meetinghouse—we lose that double contact with both worlds that is essential to Christianity by its very nature.

We need ritual, symbol, sacrament, and sacrifice, on each of which Mrs. Underhill dwells at length. But of these four the greatest is sacrifice. Yet "sacrifice" must be rightly understood, for the word means very much more than merely offering something to God. In true sacrifice the movement is double, of God toward man as well as man toward God; in the supreme Sacrifice of all "Life is offered, and being offered is transformed in God: and by and through this life given and transformed, God enters into communion with men" (page 55).

This double movement in Christian worship finds its highest realization in the Eucharist, although its complete liturgical expression must be sought not in the practice of today but in the Eucharist as it was held in the patristic age. The faithful took their part in the service not only vocally in the antiphons and responses but by act as well, thronging forward, each to present his own offering of bread and wine to be gathered and placed on the Altar. The great prayer of thanksgiving and adoration followed, culminating in the

WORSHIP. By Evelyn Underhill. Harpers. \$3.00.

AN OUTLINE OF CHRISTIAN WORSHIP

By William D. Maxwell. Oxford University Press.

\$2.75.

Sanctus, and the prayer then moved from the praise of God's transcendence to that of His incarnate revelation, commemorating the space-and-time historic facts of redemption. Then it rose

once more to the solemn invocation of the Holy Spirit on the worshipers and their oblation. All was summed up and completed by the Lord's Prayer and the faithful thronged forward once more, to receive back their offerings—transfigured. No historic rite today—alas!—preserves all this complete, although the "liturgical movements" in both Roman Catholicism and Anglicanism are striving for a restoration, but until the primitive ideal is understood liturgical study is aimless.

Yet no human endeavor can remain constantly at its climax, and the supreme worship of the Eucharist was from the beginning supplemented by other forms of devotion only less precious. Chief among these was the type, inherited from the synagogue, whose ideal was biblical, "communion with God as speaking in Scripture and praise of His Name in the psalms" (page 115). This type will always be indispensable to the Church—Mrs. Underhill has no patience with those who depreciate the choir offices (page 316)—and it reached its greatest elaboration in the *Opus Dei*, "the Work of God," developed by the religious orders, who made God's praise their life-duty. But Biblical worship likewise needed and received even more popular supplements in the hymns, the bidding prayers, the litanies, and the free "prophetic" utterances; we forget too easily that until well into the third century even the Eucharistic prayers were normally *extempore*. But social worship forms only a part of the Christian's devotions and an intensely interesting chapter is devoted to private worship in its manifold forms, rising successively to intercession, meditation, and contemplation. Yet in Christianity personal worship can never be separated from "the great rhythm of the Church's liturgical life. It, too, is Eucharistic. . . . Each separate life of worship, whatever its outward expression . . . is part of this one eternal eucharistic action of the Logos incarnate in the world: and this fact strips the Christian life of prayer of all petty subjectivism, all tendency to mere religious self-culture, and confers on it the dignity of the Real" (page 189).

With this background of the total ideal Mrs. Underhill passes to a survey of the actualities in Christian history and in the world today. This survey, while not lacking in criticism, is primarily appreciative: her wish has been "to show all these as chapels of various types in the one Cathedral of the Spirit; and dwell on the particular structure of each, the love which has gone to their adornment, the shelter they can offer to many kinds of adoring souls, not on the shabby hassocks, the crude pictures, or the paper flowers" (page xii). In Roman Catholicism two very different elements are combined; an older austere simplicity, "popular, democratic, even business-like" (page 255), that in later days has had added to it elaborations that are personally appealing, even to the point of assiduously cultivated sentimentality. In the Eucharist the emphasis has shifted from the total movement of the liturgy to the single

moment of consecration; the Sacred Host, rather than the eucharistic action has become the focus of popular devotion. Mrs. Underhill is very alive to the real gain in adoration that the change has produced in many souls, but she notes also the protests now arising from many Roman Catholic quarters, who oppose (say) the service of Benediction as vigorously as do many Protestants, and are demanding its discontinuance.

With Orthodoxy her sympathies are even greater. The Eastern liturgies suffer from an inflexibility that has never gained foothold in the West, but they maintain on the other hand a sense of the meaning of the service that the Roman ritual has lost. In the Roman Mass the "eucharistic" note has been banished to an incidental position in the Preface, while the "gaping holes" in the Ordinary and Canon seriously disturb Roman Catholic liturgiologists (page 128). (Here Mrs. Underhill somewhat understates the facts; not only does the Canon appear "rather incoherent" but it is in fact at places actually incoherent to the point of unintelligibility.) Of such faults the Eastern liturgies are free, and there is nothing in Western devotion quite corresponding to the "awe-struck delight" (page 265) so natural to the Orthodox. Her four pages on ikons (270-273) will clear up difficulties that baffle the Western mind, and the intense emphasis laid by the Orthodox on the simple prayer, "Lord Jesus Christ, Son of God, have mercy upon me!" will come as a surprise to many (pages 273-275).

THE "deep and tender piety" of Lutheran devotion is almost too briefly treated, but a lovely picture is given of the services in remote Norwegian villages (page 284), despite the lack of the note of mystery and overemphasis on the humanistic element. In contrast we have Calvin's ideal, whose "austere Puritanism, utterly concentrated on the Eternal God in His unseen majesty, has a splendor and spiritual value of its own" (page 287). And Continental Calvinism today has a liturgical movement also aware of inherited defects and seeking to correct them. But Mrs. Underhill refuses to treat Scotch Presbyterianism as simply Calvinistic. The "Church of Scotland" has a very real continuity with pre-Reformation days, of which it is well aware; with the result that the liturgical revival is finding some of its most determined upholders within Scottish ranks (compare below). Over Baptists, Congregationalists, and Methodists Mrs. Underhill passes more rapidly, although in every case she has praise to give, but pauses to consider more in detail the fascinating picture offered by the Quakers. The final chapter is on Anglicanism. All of us of necessity must have our own preferences; but Mrs. Underhill has throughout shown such a breadth of sympathy and understanding for all the "chapels in the great Cathedral," that no non-Anglican will find it in his heart to blame her when she admits frankly that it is in the chapel of the Church of England that she must find her own spiritual home; not even when she declares roundly that "the *Ecclesia Anglicana* alone—though 'Protestant,' and 'Catholic' extremists may tend to cultivate one strand to the detriment of the rest—is true to the twofold primitive pattern; and along both these paths leads out her people toward God" (page 336). And the most determined non-Anglican must admit that Mrs. Underhill has given good reason for the faith that is in her.

This superb book finds a most useful supplement in Dr. Maxwell's volume, for it gives what Mrs. Underhill takes for granted: outlines and analyses of the leading liturgies of Christianity, both Catholic and Protestant. Dr. Maxwell belongs to the liturgical movement mentioned above that is now moving Scotch Presbyterianism, and his opinions often

coincide to an amazing degree with those advocated by Mrs. Underhill. (So for that matter do those of La Taille among the Roman Catholics, Heiler among the German Protestants, and Fr. Hebert among ourselves; another way of saying that liturgiologists are approximating toward an agreement that would have seemed unthinkable even a generation ago.) It is not as great a book as Mrs. Underhill's but in its own way it is as useful a book; in fact many of her pages that may seem obscure to the reader unfamiliar with liturgical development will be clarified at once by a reference to what Dr. Maxwell has to say.

The Marks of the Church

(Continued from page 328)

Members of it may be heretics, temporarily or invincibly, but the Church is not heretical. Groups of members may be schismatics, but the Church is not divided. The heretics may abandon their heresy and come back, but what they come back to is the Catholic faith. Schismatics may come back, but it is always a return to what stayed in the old ways, the Catholic Church.

Maintaining this charitable view, it is only right to say, first, that members and groups *can* cut themselves loose from the Church. You *can* take the "not" out of the Ten Commandments and put it in the Creed. Each such case has to be judged by itself. And second, it is a fearful responsibility that any man or group takes who undertakes to be wiser than the Church and to pursue his way according to his own will. For the Church is not a human organization, to be molded and remade and reformed according to the fashion of the day that so soon passes from us; but a divine institution, the Church of the living God, the pillar and ground of the truth.

Social Patterns

(Continued from page 326)

Christ and His brotherhood of redemptive mission to the world: a passion which shall make us sensitive and swift to oppose every form of selfish and greedy exploitation of human life.

Whenever I meet a man who is bitterly assailing Communism I am bound to ask, "And where do you stand with Jesus Christ? What are you doing for His Church?" And often when I have asked a so-called 100% American flaming against what he calls "the Reds," why he is opposed to Communism, I have had the unctuous reply, "Because they are atheists, because they are against religion." Then I have been bold enough to answer, "But you amaze me! Aren't you an atheist? Aren't you against religion? Do you pray? Do you worship? Are you a faithful, eager follower of Jesus Christ and His Church? If you are sincere in what you say, if you cherish the Christian way of life, if you seek to preserve the precious values of human life now threatened by these materialistic and revolutionary movements, then identify yourself with the Body of Christ which is the only true communism, with the Church which is the one genuine democracy. Which will you have? The brutal hammer and sickle of a thoroughgoing mechanistic order, the swastika which is an ancient cattle brand well fitted for a herd-symbol of State autocracy, or the Cross which stands today as ever for the triumph of free and sacrificial and divine love, for the Fatherhood of God and the brotherhood of man?"

HE WHO WOULD walk in a straight line may do so in the desert but not on a Cheapside.

—Ma'aulay.

Negro Work in Tennessee

By the Rt. Rev. James M. Maxon, D.D.

Bishop of Tennessee

THERE ARE ONLY 459 Negro communicants in the diocese of Tennessee. These are distributed among 12 congregations, in different parts of the state. The largest in number in any one congregation is 118; the smallest, 10. Of course, there are many more affiliates, baptized members, children and adults. To this work Bishop Demby is giving temporary supervision. Responsible for this work are four Negro priests and three White priests.

The diocese expended a total in 1936 on this work of \$7,261.89. Of this amount \$2,961.40 was devoted to the operation of Gailor Industrial School, near Mason. Supplementing the diocese's appropriation toward the support of the Gailor Industrial School, the American Church Institute for Negroes contributed \$2,400. The total expended within the diocese was \$9,661.89.

To one reading these figures there arise at once certain questions. It is evident explanations of some sort are in order. On the one hand there has been the nurturing interest and care of the late Bishop Gailor. No one of our Southern bishops during the past half century has given more kindly, intelligent, and constructive attention to the whole problem of the Church and the Negro than he did. The present Bishop has continued the same interest. So far as the bishops are concerned, then, there has been no withholding of definite concern. Again, there has been a definite increase in the contributions for the support of Negro work from the missionary funds of the diocese. Nearly one-third of all diocesan expenditures for missionary work within its borders is given for Negro work. Certainly there has been not only fairness but even what might justly be characterized as generosity in appropriations for Negro work. Again, there has been an unusual interest on the part of the White clergy of the diocese, in the Negro work. This is evidenced in many ways. Not only do White clergy frequently take services in Negro congregations, but actually busy White priests are adding to their own work by serving Negro congregations. There exists, too, a fine fellowship at Church conventions and gatherings. There never has been, at least in many years, the slightest evidence of discrimination.

For years a Negro priest has been regularly elected to the executive council of the diocese. When the suggestion was made that Negro representatives be elected to the provincial synod, the diocesan convention promptly elected one Negro priest and one layman, out of a diocesan quota of six in each order. At diocesan conventions the Negroes are accorded the identical rights and representation given White clergy and laity. There seems to be no lack, then, so far as episcopal interest, White clergy and laity interest, and a generous giving in regular appropriations.

Yet there are only 459 communicants, and not one self-supporting congregation!

It is altogether a fair question, then, for the ordinary communicant to ask why such meager results, after so many years effort, and under the conditions briefly described? And he shall have his answer. It would be presumptuous, out of his ignorance, for the writer to speak of others, and the work in other dioceses in the South. He realizes that in a general way conditions are the same. There are exceptions. A large influx of Negroes, well trained and strongly grounded in Church

traditions, has come from the British possessions to the south of us. The presence of these Negroes in certain sections accounts largely for the numbers in those sections. For the most part they do not represent the labors of the Church in this country. They are not an actual contribution of this American Church toward the evangelization of the Negro. But those whom others have evangelized we are actually supplying with pastoral ministration and preserving to the Church. Again, some may point to the numerically large Negro congregations in the North and East. But here we find that no inconsiderable numbers among these have migrated from the South. In the case of the Negro there has been experienced what has occurred all over the country in White congregations. Lured by superior economic, educational, or social opportunity, the young have formed a huge parade in their movement toward the large centers. Their actual evangelization and securing to the Church represents the patient, heart-breaking, and expensive work in the smaller places. They have consistently contributed an increasing increment to the building up of large city congregations. As with the White, so with the Negro.

But even with these explanations, and they are conditions which must in all fairness be given due consideration, the question is not answered. The writer feels very definitely, and he has come to his conclusions after many years' observation and not a little careful investigation, that the Negro work at least within his own diocese is inadequate. He is not inclined to philosophize over the matter, and let it go at that. He is determined by trial and effort to learn if improvement cannot be made. He feels very definitely that one key to the situation has been found in arousing the White communicants of his diocese to a sense of responsibility for assisting financially and by personal concern in the work of Negro evangelization. But he feels just as definitely that the Negro congregations must be brought to feel a responsibility for self-support. Traditions of semi-dependence along all lines must be broken, if independence in Church support is to be secured. A policy of permanent subsidy is always disastrous to morale. This applies to White as well as to Negro work.

BUT after all is said and done, it is common knowledge based upon long experience, that progress and growth in congregations are directly conditioned upon leadership. Really all that bishops and adequate appropriations can do is supplementary. The Bishop and the diocesan convention may contribute financial support and brotherly understanding, and so uphold the priest's hands as he does the work of our Lord and His Church, but it is the priest who must furnish the leadership and actually do the work. The key, this writer believes, to improvement and greater success in our Negro work lies in the carefully selected, wisely trained, and intelligently placed Negro priest. The chief inadequacy lies in inadequate priests. No invidious comparisons are made. What is here written concerning Negro priests applies equally to White priests. If better leadership is to be expected, then provision must be made for the training of that leadership.

For the priesthood of the future there must be provided a completely equipped and worthily staffed seminary for the

(Continued on next page)

The Anglo-Rumanian Agreement

By the Rev. Canon W. A. Wigram

Continental Correspondent of THE LIVING CHURCH

ON DECEMBER 28th, the recent agreement made between the representatives of the Church of England and the Church of Rumania came before the convocation of the southern province of England, and received the full sanction of that body. The motion to that effect was carried in the upper house "*Nem. con.*," the bishops who did propose an amendment not pressing it to a division or voting against the motion, while in the lower house the number of those voting were 104 for to 6 against. About 17 members refrained from voting. The agreement was thus endorsed with an emphasis that shows that it represents the verdict, not only of a small party of experts or enthusiasts in a cause, but the belief of the great mass of the clergy and communicants of the Church of England.

It was, of course, opposed by all the power that the Church Association could bring to bear upon the point, and the result is a gratifying piece of evidence that the real weight of that set of zealots is not proportioned to the noise that they can and do make in a certain section of the press. It is to be hoped that in time the very real devotion of that school to the Church as they understand it—and also to the Master of the Church—may lead them to appreciate better the grandeur of their heritage in her. It will be remembered that the agreement thus endorsed was the condition of the formal validity of Anglican orders by the Rumanian Church, and it was concerned with the doctrine and significance of (a) the sacred ministry, (b) the Holy Eucharist, and (c) the tradition of the Church.

There was also some debate on a point that has abstract importance enough, even if it is, fortunately, not a center of controversy just now, the doctrine of Justification.

This agreement now will take its place, along with, for instance, the Declaration of Utrecht, as one of those doctrinal statements which form a solid basis for a future full doctrinal agreement between the Anglican communion and the Orthodox. Then these, with the Old Catholics with whom agreement has been made already, may perhaps form a solid and organized body of nonpapal Catholicity and Orthodoxy, to which Protestantism in its various forms can make an approach.

Of course, the agreement is not a statement of official Church of England teaching, which every man must accept as a condition of officiating under her banner, though it is consonant with that teaching and is so declared. The Church of England is, as the Bishop of Gloucester declared on this question, "a free Catholic Church, the members of which all hold the fundamentals of Christian doctrine, though they may differ in certain subordinate points in the interpretation of her formulas." Yet, when each states his belief in non-controversial terms, agreement even in matters deemed controversial comes very near indeed.

The agreement does not become, however, like the Declaration of Utrecht or the Archbishop's encyclical, *Saeptius Officio*, a document that can be quoted to "foreigners" as giving the Church of England teaching on the points concerned. Still, it is a distinct step forward toward that full doctrinal "*Unitas in Necessariis*" which must precede that intercommunion to which we look forward, when external and nondoctrinal facts shall make steps toward it practicable.

At present, the Anglican and Orthodox communions are

alike in this, that each of them is a communion consisting of a large number of autocephalous Churches, whose official confessions of doctrine are not always the same in all points. For instance, the Church Association stalwarts were deeply grieved at the fact that the Rumanians were assured that the 39 Articles were a document of secondary importance in the Anglican communion. Yet it is the fact that the Book of Common Prayer represents a later statement of doctrine than the articles, and that there are Churches of the Anglican communion in which those articles have no authority at all!

AT PRESENT, neither Anglican nor Orthodox have any organ whereby they can give ready articulate expression to the common mind of the whole, and yet intercommunion can only come as a result of the corporate action of the whole of the communions concerned, action which is at present impossible for reasons which have nothing whatever to do with doctrine, and are political and secular only.

Any one of the many self-governing Churches in either communion is fully entitled to recognize the doctrine of any other in the opposite communion as orthodox, its orders and sacraments as valid. It is quite possible for it to envisage mutual partaking of the sacraments by individuals in an emergency, and that has been done in fact. Yet, full intercommunion is a thing that needs the consent of the whole body and is not a matter for one limb to undertake upon its own authority alone.

However, the doctrinal agreement of the Anglican and Rumanian Churches, with the recognition of Anglican orders entailed as a result of the doctrinal agreement, does bring the consummation for which we all pray a long step nearer.

Negro Work in Tennessee

(Continued from preceding page)

training of young Negro men coming on. This should be a responsibility of the whole Church. No one diocese or group of dioceses has the resources with which to do this. For the men already in the priesthood and actually in charge of congregations, some such provision as is found in the College of Preachers must be supplied. Under the auspices of the Forward Movement Joint Commission already the first of such conference training schools has been arranged. It will be held April 13th and 14th, at St. Augustine's College, Raleigh, N. C., under the leadership of Bishop Penick. In small groups, representative Negro priests can be brought together for study, for inspiration, for help to meet the difficult tasks confronting the Church today. And for no group is the task confronting them more difficult than for the Negro priests of the South. The writer's judgment is that once a modern, well-staffed seminary is provided for the education and training of the Negro priesthood of tomorrow, and a well worked out and properly financed conference training program is provided for Negro priests already working under baffling and difficult conditions, there will be evidenced a definite advance in all our Negro work.

EDITOR'S NOTE: This is the sixth in a series of articles on The Church and the Negro.

BOOKS OF THE DAY

Edited By
Elizabeth McCracken

A Giant Among Missionaries

THE ODYSSEY OF FRANCIS XAVIER. By Theodore Maynard. Longmans, Green. 1936. Pp. viii-364. \$2.50.

THE TITLE of this book indicates both the scope of the biography and its limitations. It is a readable, flowing narrative of adventure that holds the attention with a pleasurable anticipation as to what will happen next. The bibliography gives evidence of a scholarly foundation for the facts, although the writing is definitely popular in style.

It is not fair to ask of an author what he does not set out to give, but one could wish for something more of the inner life of the saint and perhaps more ample quotations from the numerous extant letters. However, had they been given it might have retarded the movement of the story, which is its chief charm. As it is, there is by way of compensation, repeated delight in apt phrases that reveal shrewd insight, and brief characterizations of persons or events that show psychological penetration. The author was born in India and has the advantage of a boyhood knowledge of the scenes of St. Francis' labors that enables him to sketch a vividly pictured background to the narrative of events.

Francis Xavier was a giant among missionaries. The number of converts with which he is credited is almost unbelievable, and would seem to justify the supposition that he was more concerned with baptisms than with conversions. Theodore Maynard, however, refutes the accusation and describes the saint's diligence in giving instructions in Christian beliefs and in regulating the affairs of the missions. Moreover he cites the instance of 600 Christians newly baptized by a native priest on the island of Manar, to the northwest of Ceylon, who knew sufficiently what they believed to choose death rather than apostasy.

The chief difficulties encountered by Francis lay in the corruption and degraded morals of the Portuguese rulers. At the last he was hindered from preaching in China as the result of having been involved in a petty squabble between jealous officials. To a man like Francis this must have been heart-breaking, even though he had to his credit a widespread evangelization of the natives in India and Japan.

The author handles well the difficult subject of the innumerable miracles ascribed to Francis. He asserts his own belief in the possibility of miracles and in the probability that some were authentic where so many were alleged to have taken place, but he notes the lack of satisfactory historical evidence in a credulous and unscientific environment, and quotes a native witness to the effect that "Francis did perform miracles—in drawing people away from their sins."

Francis Xavier died of fever at the comparatively early age of 46, but he was as truly a martyr as if he had been slain by sword or by poison. In the ten years of his residence in the Orient he undertook incredible labors, accomplished more perhaps than any other missionary as to results, and lived a life crammed with adventures, that form the chief topic of this romantic *Odyssey*. In the telling of his tale the author has succeeded in portraying a remarkable character, a man who combined burning zeal with the calm powers of an administrator, and the qualities of a winning personality with the self-abnegation and devotion of a mystic and a saint.

MOTHER MARY MAUDE, CSM.

St. John According to an Outgrown Tradition

JESUS ACCORDING TO ST. JOHN. By J. O. F. Murray. Longmans, Green. \$6.00.

CANON MURRAY tells us on page 5 and elsewhere that he believes that the best analysis of the conditions under which the Gospel tradition was formed is Bishop Westcott's *Introduction to the Study of the Gospels*, which was written in 1860. His exegetical reliance throughout the present volume is likewise on Bishop Westcott, in his volume on St. John, which was written in 1882. We are therefore taken back into a world unfamiliar today and which only the older among us remember. It was a devout world, and Canon Murray's publishers call his

book "a devotional exposition." But it was at the same time an artificial world, that endeavored to disguise its artificiality from itself by labored reasoning and impassioned pleading; a world that solved difficulties by intricate harmonizing and then denied that the difficulties existed. What good does it do anyone, for instance, to have St. John 6:23 explained by the assertion that the adverse wind had forced small boats to the shore (page 147)? How many such boats would it have taken to carry five thousand men, beside women and children, across the lake? And by ignoring this difficulty Canon Murray misses altogether the real devotional point that the evangelist was making. Devotional material there is in this volume and much that is very fine; with so ripe a preacher it could not be otherwise. But it is intermixed with dreary stretches of historical discussion that touch almost everything in the world except possible history. It is the truth that is to make us free; to insist that devotion must close its eyes to reality is not only to ignore the message of St. John but to cut away the roots of all religion.

BURTON SCOTT EASTON.

Canon Mozley on the Incarnation

THE DOCTRINE OF THE INCARNATION. By J. K. Mozley. The Unicorn Press, London. Pp. 174. 3/6.

THIS LITTLE BOOK is most remarkable for its extraordinary compression. Canon Mozley, who has written many volumes of theology, here contrives to put an almost complete sketch of the doctrinal, philosophical, and historical aspects of the Incarnation in a readable book of under 200 pages.

A discussion of the relations of faith and theology is followed by consideration of the "historical Jesus," the New Testament interpretation, and the development of Christian doctrine through Chalcedon. Selected later theologians are then taken into account, and the volume closes with chapters on the Incarnation and philosophy, and the religion which is implied in such a faith. Some of the earlier material seems to go over the ground which Canon Mozley has already covered in his shorter sketch of *The Beginnings of Christian Theology*, published a few years ago, but the presentation here is fresh and takes into consideration the work of recent critics.

It is difficult to express one's attitude toward the new book. In almost every respect it is satisfactory, indeed exemplary; but for the present reviewer, at any rate, certain fundamental questions remain. The chief one is: Can we avoid the conviction that while the difference between our Lord as God-Man and ourselves as men created in God's image and indwelt by His informing activity is a real difference, there is not and cannot (if Jesus Christ be truly *Incarnate* God) be an impassable gulf between the two? If such real continuity were admitted, and Christ seen as One who is both supremely characteristic and uniquely effectual instrument of the Eternal Word, certain emphases in this book would be altered, and, the reviewer thinks, in the right direction.

W. NORMAN PITTINGER.

Professor Rogers on Miracles

THE CASE FOR MIRACLES. By Clement F. Rogers. Macmillan. \$1.00.

ONE MUST know Hyde Park of a Sunday afternoon to gain the full savor of this little book. Near the Marble Arch every conceivable kind of propagandist holds forth to anyone who will listen to him and some satirical soul in authority groups them so the Communist speaker stands next to the Fascist, the Free Thinker next to the Anti-Infidels League, the Roman Catholic next to the British equivalent of the A. P. A., and so on. The Church of England, however, has a stand a little removed from the others, and the missionary begins by teaching us a hymn not in the hymn book. Then he announces that "the learned professor will now speak" and the professor of pastoral theology (now emeritus) of King's College steps

forward and begins to talk on (say) the evidence for Christ's Resurrection. Before he gets very far a couple of Free Thinkers who have wandered over begin to heckle. They throw questions at the head of Professor Rogers. But Professor Rogers has been speaking in Hyde Park for a very long time and he knows all the questions that can possibly be asked and their answers. Perhaps before the heckler has finished the retort flashes out and there is a little cheer from the crowd at its patness. Perhaps the heckler, undiscouraged, pursues the questions but the result is always the same and after a while he gives up. Is he ever converted? There are no statistics to show. But Professor Rogers doubtless does not expect to convert him; he is aiming more widely to show the crowd that Christianity has very much more to be said for it than most of them have ever thought and that the glib assertions of street infidels are only rubbish. And that he does to perfection.

B. S. E.

Dr. Kirk's Interpretation of the Christian Rationalist

THE CRISIS OF CHRISTIAN RATIONALISM. Three lectures by K. E. Kirk. Longmans, Green. Pp. 119. \$1.40.

THREE LECTURES by Professor Kirk under the titles of *The Revelation of God*; *The Malignity of Evil*; and *Freedom, Happiness, and Duty* treat of the relation of Christian rationalism to these momentous subjects. The position of Christian rationalism is stated to be a belief that "God reveals Himself in nature—in His ultimate character as goodness, beauty, and truth; and at every stage of history the reflective mind might have inferred as much" (p. 9). The rationalist of the 19th century was convinced that the world moves toward the final far-off fulfilment of a perfect purpose, and held that the Incarnation might have been inferred as necessarily occurring. In answer to this contention the author borrows the skeptic's arguments to show that no reasoning on purely natural lines can produce proof either of God's existence or of His goodness; and, setting aside the claim that revelation has been given in definite propositions through the lips of inspired persons, he brings forward the orthodox Christian contention that the fact of Christ and His deeds does introduce an unpredictable new revelation, both as to the existence of God, and as to His nature and His relation with man. He incidentally points out that the rationalist assumes as premises of his argument the conclusions at which he will ultimately arrive, and these premises are Christian truths, which, being already held by many of his hearers, incline them to acceptance of his views on other grounds than those of his logical argument.

An acute problem for all thinkers, whether Christian rationalist or traditionally Christian, is that of evil, both physical and moral. The rationalist may be asked what he makes of evil in a world ruled by an all-wise and all-powerful God. Professor Kirk examines the various answers; that evil is merely an appearance; or that it is the absence of good; or that it is a part of the divine scheme and therefore good and necessary. In other words, that it is either of the nature of negation or, in some sense, a form of good. The orthodox Christian admits as much; but he goes further and is willing to see that only two alternatives were possible in creation. Either God could create a mechanical universe where all was necessarily good, or He could create a universe in which there should be responsible creatures, with freedom of choice, and hence the capacity for a wrong choice, entailing multiform misery. The weakness of the rationalist's position lies in its tolerance of the evil of sin. Moreover he has no explanation for the fact that there does seem to be more suffering in the world than is required for educative purposes. Professor Kirk finds an approximate answer to this difficulty in the transcendence of God, and in the impossibility that man could have known goodness, and God as source of goodness, unless he had known evil with which he could contrast goodness. The author lays stress on the positive malignity of evil.

In the third lecture Professor Kirk deals with a further set of problems. He sees rationalists cultivating goodness in a healthy-minded manner, and closing their eyes to human frailties and tendency to sin. Their weakness lies in their ignoring a genuine portion of reality. Evil cannot be ignored. In speaking of "modern psychology" he denies that it has disproved the freedom of the will, and declares that by its attitude of scientific determinism it "crowds God out of the picture" and "tends to treat all souls as though they were sick with a deadly sickness" (p. 96). In other words, rational optimism is set in contrast to deterministic pessimism, and both are seen to be non-Christian, in refusing to

face the malignity of sin and the need of grace. The author finally comes to the supposed conflict between duty and happiness. Rationalism he considers to have failed in its solution in that it has attempted to substitute the ideal of happiness for that of duty. The effort to abolish "ought" from the vocabulary is the result of a fallacy. The answer to the problem lies in the acceptance of the revelation of the God of love, and in surrender to the operations of grace, whereby "in the law-abiding service of God man finds the perfect freedom of love" (p. 119).

It would seem that Professor Kirk's rationalist is at times less than Christian in his attitude. The book is not easy reading for an untrained mind, but it well repays a careful study.

MOTHER MARY MAUDE, CSM.

Studies in Constitutional Government

NEITHER PURSE NOR SWORD. By James M. Beck and Merle Thorpe. Macmillan. \$2.00.

THE LATE James M. Beck, one time Solicitor General of the United States, had a well earned reputation as a constitutional lawyer, which he employed to great effect in the Supreme Court. He was also well known as a popular writer on the history and interpretation of the federal Constitution. This present volume was approaching completion when he died. It may be said, therefore, as the co-author, the editor of *Nation's Business*, declares, to be the last of the long series of contributions he made to the study of American government and, particularly, the Constitution. The successive chapters of this book deal with the origin of the Constitution and the ideas of its framers, then with the long drift away from the Constitution, the invasion of rights of property, changes in the conception of democracy, the decay of individualism under a growth of federal power, the expansion of government departments, and the wide stretching of the general welfare clause of the Constitution.

An especially interesting section is that in which certain weaknesses in our system of judicial review by the Supreme Court are made the subject of criticism, and methods are suggested by which the Court might be brought to render advisory opinions. The style, as was to be expected since the author was during his lifetime one of the best known orators in the country, is rhetorical and the point of view that of the conservative, and anti-New Deal.

CLINTON ROGERS WOODRUFF.

Brief Reviews

JOHN DEFENDS THE GOSPEL. By Ernest Cadman Colwell. Willett, Clark. \$1.50.

THE FOURTH GOSPEL was written by a saint who above all else was a pastor. His flock was composed of men whose origins were in the main lowly and often unedifying, but he forgets all this in the picture of their calling he holds up to them: they God's elect, Christ's friends, who have already passed out of death into life. These religious terms, however, Dr. Colwell reads as social and economic and the result is a very curious conception of the Gospel; all the more because it is taken to be not a pastoral exhortation but an apologetic work. As a result Dr. Colwell holds that it must have been written to some socially superior group of citizens, who regarded their lives as so respectable that they were offended by the historic picture of Christ as the friend of sinners. But where such a community was to be found in the early Christian Church we are not told.

B. S. E.

THE MASTER'S INFLUENCE. By Charles Reynolds Brown. Cokesbury Press. \$2.00.

WHEN Dean Brown unbends so far as to say in a Fondren lecture that Christ "pitched the ball right over the plate and at the proper level for the people to get it," there are those who may be inclined to raise their eyebrows. And there are others who will turn back to the title page to make sure that the author is actually the retired Dean of the Yale Divinity School, now approaching his 75th birthday. For the book has a vitality and an exuberance that a college student might envy, and the Dean is rightly so sure of himself that he does not have to think about starchy dignity. The result is an almost unique combination; the ripe mellowness of thought and illustrations that only long experience can give, joined with an almost boyish enthusiasm and happiness.

B. S. E.

NEWS OF THE CHURCH

Laymen's Visitation is Urged in Chicago

Diocesan Department of Ways and Means Initiates Program to Use Laity in Evangelism

CHICAGO—A call to go out "two by two" into the farthestmost corners of the diocese of Chicago in a movement to deepen the spiritual lives of Churchmen and Church women has just been issued by the department of ways and means of the diocese, the Rev. Gowan C. Williams, chairman.

The undertaking is in the form of an organized visitation by laymen.

"Two by two was the method used by our Lord when He sent out the 12 and the 70 on a visitation mission," says the Rev. Mr. Williams in an introduction to the movement. "The winning or evangelistic note is the chief factor in the Church's vitality. Evangelism is the condition on which power comes to the Church. As with an electric generator it is not the source but the means of making power available for service. . . .

"Laymen are vital factors in the strength and growth of the Church. They only need to learn that they can and should help by personally winning men to the Church and to do so is neither freakish nor a sign of fanaticism but the basic obligation and primary duty of every Christian man and woman."

Bishop Stewart has urged the use of the program in parishes and missions throughout the diocese.

It is suggested that the visitation program be undertaken just as soon as arrangements can be perfected locally. There will be no simultaneous prosecution of the program over the diocese, but the department urges that it be carried on this spring, immediately after Easter if not before. The technique of the whole visitation is laid out in a brochure issued by the department, giving forms for reports, methods, schedule of meetings.

Emancipation of Hindus Checks Christian Advance

MADRAS, INDIA (NCJC)—The November proclamation of the Maharajah of Travancore permitting the lowest Hindu classes to worship in temples controlled by the government and the remarkable growth of Hindu organizations which specialize in the aggressive propaganda of Hindu tenets have not only checked the movement toward Christianity but have resulted in many re-conversions.

Political leaders have joined forces with Hindu religious reformers to create strong public feeling against the conversion of untouchables.



Photo by Bayé Studios.

GENERAL CONVENTION PREACHER

Bishop Parsons of California will be the preacher at the opening service of General Convention in Cincinnati October 6, 1937. Although it will be the 52d General Convention, Bishop Parsons will be the 47th Convention preacher, Bishop White having preached at four of the Conventions of the Church, Bishops Moore and Tuttle at two, while two Conventions had two preachers and two had none.

Rector Thwarts Attempt to Set Fire to Church

CAMDEN, S. C.—Camden police are investigating the case of an alleged firebug who sought to destroy Grace Church early last week.

Burlap bags filled with torn papers were found wrapped around the pipe leading from the heater to the brick chimney of the church. When the sexton started a fire, the heat of the smoke pipe ignited the sacks, filling the building with clouds of smoke.

The Rev. Dr. Maurice Clarke, rector of the church, arrived just after the sexton rushed in panic from the building. Hurrying into the smoke-filled structure, the rector made his way to the fire room in the basement and found the burning sacks. He managed to remove them from the pipe and extinguished the blaze which had started.

It is said that had there been delay of a very few minutes, the flames would have gained such headway that serious trouble would have resulted.

No clues have as yet been uncovered, but the authorities are continuing their efforts in the case.

Bishop Stewart to Visit Toronto

CHICAGO—Bishop Stewart of Chicago will address the diocesan laymen's council of the diocese of Toronto in Toronto on March 30th, he announces. It will be the annual meeting of the council, with laymen present from all parts of the diocese.

Slum Evils Exposed at N. Y. Conference

Representatives of Religious and Civic Groups Discuss Problem of Decent Housing

By ELIZABETH MCCracken

NEW YORK—A group representing many and various interests assembled in the Synod House of the Cathedral of St. John the Divine on Monday morning, March 1st, for the conference on slum clearance which was preceded by the mass meeting in the cathedral on Sunday evening, February 28th.

Bishop Manning, in his address of welcome, said:

"It is a happy and an auspicious circumstance that the religious forces of this whole community are cooperating in this matter. I rejoice that Michael Williams, editor of the *Commonweal*, is presiding here this morning; that Dr. David de Sola Pool is presiding this afternoon, and the Hon. Charles H. Tuttle this evening. And I rejoice that leading members of all the great religious faiths are speaking to us. This is a cause in which all religious people must feel concern. The problem is not a housing problem; it is a great and tragic human problem. Our whole country is awakening to the necessity of doing away with slums altogether. As Dr. Searle said last night in the cathedral, we are not experts on housing or finance. Our purpose is not to make blueprints nor to draw up resolutions. We are joined together here to arouse the imaginations and the consciences of the community."

SPENCER MILLER PRAISED

Bishop Cook of Delaware, president of the National Council, brought the good wishes of the National Council to the conference. He mentioned, as Bishop Manning had, that the moving spirit back of the conference was Spencer Miller, Jr., consultant on industrial relations of the National Council's Department of Christian Social Service.

Marked interest was taken by everyone

Indian Child's Pennies Go for Lenten Offering

SIoux FALLS, S. D.—The little daughter of one of the South Dakota Indian priests was rushed to the hospital in Pierre for an emergency operation for appendicitis. During her convalescence, she rebelled against her regular doses of unpleasant medicine. The doctor promised to give her a penny for every dose she took without whimpering. Then all was smiles. When she got home, she handed a little bag of pennies to her father and asked for her Lenten mite box. Pennies are rare with Indian children. She put all in her box for her Easter offering.

present in the address of Michael Williams, known to all of them as one of the most distinguished laymen of the Roman Catholic Church in New York. At one point, Mr. Williams declared that those persons who feared that municipal or state or federal action in respect to slum clearance might be an encouragement to Socialistic or Communistic principles were utterly mistaken. He said:

"So far from savoring of Socialism or Communism, this matter which concerns us is a protection against those very things. As for the part which government—city, state, or national—should take when private enterprise fails to solve such a problem, I beg leave to refer to the Encyclical of his Holiness, Pope Pius XI, on this very question. I am here as a layman, and in no sense may speak for my communion; but I can and may and do refer you to the Encyclical I mention."

SHOWS EXTENT OF SLUMS

The Hon. Langdon Post, chairman of the housing authority of New York city, the first speaker, gave figures for New York, indicating the number of slum dwellings, the number of better houses provided under the slum clearance project, and the number of families and individuals involved. He said in part:

"This is not a New York city problem only. Other cities have slums; some are actually worse than ours. We have 2,000,000 people living in old-law tenements, that is houses built before the act passed in 1901. This is as many as the entire population of the third-largest city in this country. There are 500,000 families in this number. Jacob Riis got that act of 1901; and it is still the most drastic tenement-house law in the United States. All honor to Jacob Riis. But the act failed of its objective, because it was not drastic enough. In 1934 laws were passed requiring certain improvements. Landlords made them. Then they raised the rents and their tenants moved to other unimproved tenements. Finally, there will be nowhere for them to move, under this law."

"This problem cannot be solved by private enterprise. Real estate owners and house owners cannot afford to provide proper houses for the rent that the low-income group can pay. We must have government subsidies. To clear the slums of New York city would cost two billions of dollars. But in the end it would really cost no more than the present costs of the problem created by bad housing. We shall waste our time here unless we see that there is only one answer to the problem: building on a large scale with government money."

EFFECTS ON CITY ADMINISTRATION

The next section of the morning program was of unusual interest. Representatives of the great municipal departments spoke on The Impact of the Slums on Crime, Fire, Health, Welfare, and the Schools, severally. Deputy Police Commissioner Sullivan, taking the place of Police Commissioner Valentine, who was unable to come, declared that the slums were almost wholly responsible for juvenile delinquency and in large measure for other crime in a great city. He gave as an instance that, though one particular neighborhood in the city had changed utterly in respect to nationality, and changed three times over a period of years, the juvenile delinquency in that neighborhood remained



Wide World Photo.

SLUM EXHIBIT IN NEW YORK CATHEDRAL
Children inspect examples of bad housing in a southern city.

at the same figure. Slum conditions neutralized all other influences.

Fire Commissioner McElligott was not able to be present, but he sent his speech, which was read by Mr. Post. The facts set forth as to the loss of life in old-law tenements were appalling. The fire department is called upon daily to fight fires in these buildings, and to rescue, or to make heroic efforts to rescue, the tenants.

The health commissioner, Dr. John L. Rice, could not attend the conference. Mr. Post gave figures showing that infant mortality is 100% higher in the slums than elsewhere in the city. The general death rate is considerably greater. There is a marked increase in the number of cases of serious illness.

URGES SUPPORT OF WAGNER ACT

The welfare commissioner, William Hobson, began his speech by saying that the figures for any aspect of the problem stagger the imagination. He went on to say:

"Many people have never encountered the actual meaning of bad housing. They read or they hear that nine persons, four adults and five children, are living in a dark, airless apartment of four small rooms—one of them a primitive toilet. But they do not visualize the fact. Bishop Manning did a great thing when he cooperated with the Housing Authority to erect in the midst of the beauty and the splendor and the spirituality of his great cathedral that very tenement described. I wish that all the comfortably housed people of this city could pass through that tenement and see how most New Yorkers live. How can we change these things? Right now, the thing to do is to get behind the Wagner Housing Bill. That will do something. And let us remember when we talk about people living in slums that they are all sorts of people; they represent a cross-section of the community. Not one of them ought to be living in a slum, whether he be good, bad, or indifferent."

EDUCATIONAL ASPECTS

The assistant superintendent of schools, William P. Grady, spoke of the difficulties

of children living in crowded tenements when it came to preparing lessons. Then he went on:

"But there are other effects upon education. We have trained teachers to give lessons in what we call health and hygiene. Yet the first essential, cleanliness, is impossible for boys and girls living in slums. To meet this situation, we have put shower baths in the school buildings. Playing on the street leads to accident or delinquency, in many cases. These children have no other place to play, so we have introduced into the schools, sports and games. Young people like to make something. We have put shops into the schools, where both boys and girls can satisfy their creative desires. Schools have been too cloistered. But the most modern of them now go out into the community, or they bring the community in—parents and adult friends of the children."

"It is inhuman to inflict upon children demands they cannot meet. What the home fails to furnish, the school must try to give until the homes are adequate. But the worst school buildings in New York city are in the slum areas. We need modern school buildings."

B. Charney Vladeck, member of the New York city housing authority, scheduled to speak at the afternoon session, spoke next, because of an unexpected engagement calling him out of town at noon. His subject was The Cooperation of the Government in Slum Clearance; and he stressed what had been said by Mr. Post as to the absolute necessity of government subsidies in the matter.

TINY ROOMS IN "MODEL" TENEMENT

Luncheon was served in the undercroft of Synod House for conference members. Time was allowed also for inspection of the exhibit in the nave of the cathedral. Many members of the conference had seen this on Sunday evening, but many others had not. Everyone was deeply moved and stirred by the tenement. Even the largest room in it was so small that when a photographer tried to assemble a group, comprised of Bishop Manning and a few

(Continued on page 340)

Order of Daughters of the King Grows

Total of 1,115 New Members Added in Two-Year Period; Coöperate in Church Activities

NEW YORK—Figures just made public show steady growth in the Order of the Daughters of the King during 1935 and 1936. A total of 63 new chapters and 1,115 new members has been added during the two-year period.

The following tabulation as of January in each year shows the rate of increase:

Year	Active Chapters	Active Members
1935	442	5,472
1936	482	6,202
1937	505	6,587

In several dioceses members of the Daughters of the King are undertaking the study of How to Make Calls, inviting nurses, social workers, lawyers, heads of institutions, and the clergy to give instruction on how to call on various types of people in various needs.

"People have suffered many things from well-meaning Church callers without training," says a report from the headquarters office. "It is encouraging to see this valuable type of service undertaken more seriously and intelligently by this group of Church workers. This subject will be discussed at the triennial in Cincinnati."

Due to special gifts from members of the Daughters of the King, Miss Gertrude Selzer, their missionary in China, was able to hold a special short-term school for Chinese young people in addition to one already held for the women. These schools are held for three-day sessions and are felt to be a valuable adjunct to the work of evangelism because they draw people from the outlying districts for a brief but concentrated study of Christian teachings.

Bishop Beal Honored at Canal Zone Convocation

ANCON, C. Z.—A resolution expressing deep appreciation of the action of the House of Bishops in electing a Bishop for the missionary district of the Panama Canal Zone, and recording gratitude for the election and consecration of Bishop Beal, and pledging to him love, loyalty, and coöperation was adopted by the convocation on February 22d, at the Cathedral of St. Luke.

In his first and very impressive address to the 17th annual convocation, Bishop Beal voiced a strong call, both to clergy and laity, of the district for "vigorous and continued service for Christ and His Church and His Kingdom," at the same time praying for "harmony, good will, and large-hearted and large-minded devotion."

A highlight of the convocation was the reported sacrifice in the interest of missions demonstrated by a patient at the Palo Seco Leper Colony who voluntarily contributed \$5.00 from his meager savings, and also a personal donation by the superintendent (a Jew) of the colony toward the assessment on the congregation at that institution for the Budget quota of the National Council.

Notable increases in the number of communicants and also of baptized persons were reported.

Deputies elected to the General Convention are: The Ven. Edward J. Cooper, Dr. D. P. Curry. Alternates: The Rev. Arthur F. Nightengale, L. S. Carrington.

All officers of the district were reelected.

Vicar Marks 15th Year

PHILADELPHIA—The Rev. Granville Taylor's 15th year as vicar of the Chapel of the Mediator here was marked by large numbers of his parishioners and friends at an evening service February 25th. The Very Rev. Dr. Kirk B. O'Ferrall, Dean of the Detroit Cathedral, preached.

Orthodox Establish Western Rite Church

Catholic Evangelical Church of France Accepted; Permitted to Retain Liturgy

PARIS (NCJC)—What is tantamount to the establishing of an Orthodox Church of the Western Rite has taken place here with the reception of the body known as the Catholic Evangelical Church of France into the Orthodox fold under the jurisdiction of the Moscow Patriarchate.

Special services marking this reception were conducted by the Metropolitan Eleutherios of Kovno acting on instruction from the Metropolitan Sergei of Moscow in fulfillment of an ukase by the Moscow Patriarchate under date of June 16, 1936.

The result is to achieve almost the exact counterpart of the Roman Catholic Church of the Eastern Rite by means of which Rome has established its jurisdiction over Slavonic peoples who have tenaciously held to their form of worship while agreeing to accept the Papal jurisdiction.

The head of the Catholic Evangelical Church of France is Monseigneur Winnaert, once a Roman Catholic priest.

Of greatest significance are the terms of the reception. It is not required that these parishes adopt the Eastern Orthodox form of worship, but they may retain their own, with certain specific adjustments required by doctrinal rather than formal liturgical considerations. Thus the general structure of the Mass remains essentially as in the Roman Church although celebrated in the vernacular of the parish (French, Dutch, Italian), the *filioque* is dropped, communion is given the laity in both kinds, and the head of the Russian Church is given the place of primary mention in the prayers for the Church.

The newly received body will not have a bishop of its own for the present but will be under the administration of the Metropolitan Eleutherios who, while Orthodox Bishop of Lithuania, retains his connection with Moscow and is the representative in Europe of the Moscow Patriarchate.

Troy Churches Combine Services in Albany Diocese-Wide Mission

TROY, N. Y.—Six churches in downtown Troy have combined during the diocese-wide preaching mission with daily services at St. Paul's Church, the Rev. A. Abbott Hastings, rector.

The missionary, the Rev. Dr. A. Vincent Bennett of Christ Church, Fitchburg, Mass., has met with great response and success in bringing more and more people every day. Two services of Holy Communion have been held at St. Paul's every day and a service at the other churches at 10:30 A.M., where Dr. Bennett celebrated and gave meditations.

The coöperating churches are St. Luke's, St. John's, the Ascension, Christ Church, and Holy Cross.



OLD CATHOLIC PRIMATE DIES

The Most Rev. Francis Kenninck, Archbishop of Utrecht, famous for his influence in promoting unity between Old Catholics and Anglicans, died at the age of 77 on February 10th. He had been Archbishop of Utrecht since 1920. Mgr. Kenninck is shown here at his desk in the archiepiscopal palace.

ACOLYTE'S CANDLESTICK



Acolyte's
candlestick
of
solid oak
for use in
processions.

A base is
furnished
for holding
the
candlestick
when not
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OHC Plans Personal Religion Conference

Ten Hand-Picked Seminarists to
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Spiritual Life This Fall

WEST PARK, N. Y.—The Order of the Holy Cross will offer this year an autumn conference in personal religion for seminarists, from September 1st to 17th.

The object of the conference is to assist ten picked men of four seminaries of the Church in studying ideals of personal religion and to give them opportunity, for three weeks, to practice the spiritual life under conditions as favorable as possible.

The faculty will consist of the Rev. Leicester C. Lewis, who will give six lectures on some great religious leaders of the Church and their contribution to the spiritual life; the Rev. Dr. Bernard I. Bell, who will first explain the theory of making a retreat, and then take the members of the conference into the annual three-day retreat for clergy, which is given each September at Holy Cross; the Father Superior, who will give three conferences on prayer; Fr. Chalmers, OHC, who will give six conferences on Vocation to the Priesthood; and Fr. Tiedemann, OHC, who will act as chaplain in discussing personal problems. The retreat will be conducted by Dr. Bell.

The conference will have several daily spiritual helps, including Morning and Evening Prayer in the seminarists' own chapel, conducted by one of their own number, a meditation in their own chapel, a Eucharist, and Compline.

The students will have opportunity for at least three hours of study in the morning and more in the evening at their own discretion. They may also have an hour and a half daily of manual labor, tennis, and swimming in the latter part of the afternoon, and two evenings a week for movies or other recreation in Kingston.

The Presiding Bishop has given his hearty approval.

The cost will be \$20. In case a man can give only part or nothing, the Order will pay the cost—and the matter will remain confidential.

Selections will be made in May. For information or application, prospective members may write to the Rev. Karl Tiedemann, OHC, West Park.

Set Up Ancient Chapel at Yale

NEW HAVEN, CONN.—One of the earliest Christian chapels ever discovered, containing priceless frescoes, some of which show a beardless representation of Christ, is being set up in the Yale art gallery, it was announced here on February 26th by the *Yale News*.

The chapel was discovered by a Yale expedition in an ancient Roman town in Assyria. It is believed to have been constructed not later than early in the third century.

Plans for Young People's Part in General Convention Made at New York Meeting

NEW YORK—Plans for the young people of the Church at General Convention are well under way. Three young people from Southern Ohio, Clifford Brooks, Miss Olive Will, and Robert Slabaugh, together with Miss Hilda Shaul, diocesan director of religious education, met in New York for two days with a committee of the Council of Representatives of Youth Organizations to make plans for the young people's weekend. This will be the first weekend of General Convention, October 8th, 9th, and 10th.

The conference will open Saturday morning with a dialogue of a young person and an adult on some of the problems youth is facing. It will be followed by a presentation of the Christian answer to these problems. A panel discussion of young people and adults in the afternoon will deal not only with a critical analysis of this solution but will raise the question, "What difference does this answer make to young people today?"

There will be opportunity provided in the program for a visit to the House of Bishops, the House of Deputies, and the Woman's Auxiliary.

The banquet Saturday evening will be a time for fun and fellowship; no speeches, only interesting and clever skits, songs, and fellowship are promised as the order of the evening's program.

On Sunday there will be a corporate Communion at the early service. At the later service the preacher for the occasion will sum up the weekend conference and draw out the implications for the life of young people today.

\$45,200 Fund Raised to Save Washington Parish

WASHINGTON—Under the guidance of the Rev. Canon Anson Phelps Stokes, general chairman, a total of \$45,200 has been raised in the past few weeks within the diocese of Washington, by voluntary subscriptions, to insure the continuation of the parish of St. Stephen and the Incarnation, which was threatened with foreclosure on account of heavy debts incurred prior to the financial depression.

An anonymous donor contributed an initial gift of \$2,500 to cover the expenses of an organized campaign. About 400 people in the parish and an added 150 outside of the parish itself contributed. In his official report Canon Stokes says:

"One of the most promising parishes in the diocese has been saved for large future service, as it can now carry itself without help from the outside. . . . The parish has been revitalized—congregations and Sunday collections have substantially increased, and a spirit of optimism and consecration prevails."

The Rev. Paul Wilbur is the new rector, succeeding Dr. George F. Dudley, who resigned the last of December, after a rectorate of more than 40 years.



NEW BOSTON ARCHDEACON

Rev. R. A. Herron Heads City Mission of Boston

BOSTON—At the annual meeting of the archdeaconry of Boston and the Episcopal city mission, held on February 24th, the Rev. Raymond A. Herron, rector of Grace Church, Lawrence, was elected Archdeacon of Boston. This office automatically carries with it that of superintendent of the Episcopal city mission. In this, he succeeds the late Rev. Dr. Ernest J. Dennen.

Born in Antrim, Pa., the Rev. Mr. Herron graduated from Hobart College and the Episcopal Theological School. He was ordained deacon by Bishop Lawrence in 1916, and priest in 1917 by Bishop Anderson. He served as assistant at St. Paul's Church, Chicago, for four years and as rector of St. Thomas' Church, Menasha, Wis., until 1925, at which time he came to Lawrence.

As rector of an industrial parish, made up largely of mill workers, the Rev. Mr. Herron has done notable work in his city and diocese which makes him especially suited for the various demands of his new office. Besides being rector of Grace Church, he is a member of the standing committee of the diocese and of the diocesan council, and is chairman of the diocesan field department. He expects to assume his new duties on May 1st.

Parish Receives \$30,000 in Will

AVON, N. Y.—Zion Church, of which the late Rev. Charles Butler Madara, who died as the result of an automobile accident on March 1st, was rector, is the recipient under a will of the late Mary L. Barnes Baker, of \$30,000. Mrs. Baker was a one-time resident of Avon and a communicant of Zion Church, and wife of a former Avon merchant. Zion Church has the distinction not only of being the oldest church in Avon, but the oldest extant parish in western New York, this year being the 145th anniversary of its organization in 1792.

Kentucky Returns to Normal After Flood

Two Louisville Parishes Combine Services; Thanksgiving Service Held at Cathedral

LOUISVILLE, KY.—Church life is becoming more normal since the flood disaster though it is only in the last few days that electric power has been restored in the central and southern part of Louisville.

Calvary Church, having had some water in the basement, joined with St. Paul's Church (which is without a rector) for all of the services during February, and joint services are being held in Calvary during March. The congregation of St. Andrew's, Louisville, is worshiping in the parish house. Grace Church was fortunately not damaged, but the rectory sustained a crumbled wall and water damage and is at present uninhabitable. The Mission of the Redeemer is probably the most seriously damaged, though the priest in charge and his family are now able to occupy the second floor of the rectory. It has been reported that every family in that congregation except two was in the flooded district.

A special service of thanksgiving was held in Christ Church Cathedral on Sunday morning, February 28th, at which the Dean gave five reasons for especial thanksgiving on the part of the cathedral people: first, that neither the cathedral nor the cathedral house had been injured by the flood save for a negligible quantity of water in the basement of the latter, so that both buildings had been kept heated and the house used as a place of safety and shelter by a number of the people forced to abandon their homes, and for a time as headquarters for the National Coast Guard and later as a hospital for convalescents. Second, that so few of the cathedral people had met with any loss save great anxiety, personal inconvenience, and damage to property. Third, that the health of the city had been even better than normal, that there had been no epidemic, and that all danger of such from the flood appeared past. Fourth, that there had been so few casualties, and fifth, that the disaster brought about such a spirit of cooperation, good will, and brotherhood as had never been experienced before in this city.

Upon invitation of Dean McCready, the congregation of the Warren Memorial Presbyterian Church worshiped with the cathedral on the first Sunday in February, with its pastor, the Rev. Dr. Horace C. Wilson, as the preacher, and on the following Sunday, the cathedral was host to the Second Presbyterian Church when its pastor, the Rev. Dr. Teunis E. Gowans, delivered the sermon.

Noon services are being held in the cathedral daily except Saturday, the speaker during the third week being the Rev. Robert S. Lambert, rector of Calvary Church, Cincinnati, and the following week these services were being conducted by the Rev. Edmund P. Dandridge of Christ Church, Nashville.

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Bishop Ivins in New York

NEW YORK—Bishop Ivins of Milwaukee was the preacher at the Church of the Transfiguration on February 21st, and at the noonday services throughout the week.

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"Christian Worship," Personal and Corporate, Guide Number 4, of the Forward Guide Series, is now available.

This Guide is by the Author of "Proving Prayer," which is going into its second edition.

The other three Guides are "Forward Into All the World," "My Own Steps Forward," and "A Better Economic Order." Guide Number 3, "A Better Economic Order," has been unavoidably delayed but will be ready for shipment shortly. Other Guides will follow in series.

Price 5 cents each, 3 cents each for 25 or more copies. Post-paid when remittance accompanies order.

Revised editions of "Proving Prayer" and "Why Be A Christian?" are now on the presses and will be available soon. The first editions of both these popular study courses have been exhausted.

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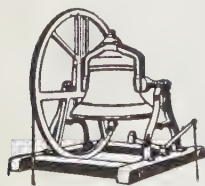
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Slum Evils Exposed
at N. Y. Conference

—Continued from page 336—

speakers, he had difficulty getting them all in the room; then he was obliged to try to get his picture from the narrow hall. This tenement was an actual apartment, taken down and then put up in the cathedral, with furniture and every other detail exactly as it was found two weeks earlier, when four adults and five children were living in it.

The rest of the exhibit in the nave was, while less dramatic, equally interesting and to the point. There were models of the before-and-after kind, showing actual conditions and their remedy. Scale maps and photographs, together with charts, gave a complete history of the problem. The housing authority sent members from their offices, to answer questions and show exhibits.

IMPACT OF SLUMS

At the afternoon session, George F. Deniston, executive secretary of the youth section of Roman Catholic Charities of the Archdiocese of New York; Dr. Sidney E. Goldstein of the Council of Jewish Rabbis; and the Rev. Dr. Robert W. Searle, executive secretary of the Greater New York Federation of Churches, all spoke on The Impact of Slums on the Spiritual Life of the City. Mr. Deniston said that there were just as good Christian people in the slums as anywhere else in the city. What he would demand was justice for them in the matter of housing. They deserved good houses, and they should have them. Dr. Goldstein cited three groups of persons who obstruct slum clearance. They were, he said: (1) the real estate owners and operators; (2) the bankers and insurance people and those who hold mortgages; and (3) the politicians. He went on to say that it was useless to preach religion to people whose living quarters were less than human. The marvel was that so many of them triumphed over their surroundings.

Dr. Searle mentioned that the slums of New York have a frontage of 245 miles and cover an area of 17,000 square miles. He went on to say that the real issue is a living wage. He said in part:

"It has been said that good housing can never be a private project, because there will always be thousands of people who cannot pay enough rent to make it possible for private individuals to build houses for them. It will never be possible so long as thousands are not paid a living wage. That is the ultimate economic solution. But we must do what we can, now. The Wagner Bill is the immediate solution of the housing problem."

COÖPERATION STRESSED

Harold Butterheim, editor of the *American City*, and Mrs. Mary K. Simkhovitch, head of Greenwich House, spoke on The Coöperation of Social and Civic Agencies. Mrs. Simkhovitch expressed the opinion that a good deal of progress had been made since 1901. She said:

"There is a growing awareness of the problem. More eyes are seeing it and more

ears are hearing it. Only a few years ago, very few saw or heard. What we all need to realize is that public health and public welfare must come before property rights. Government aid alone can close the present gap between what buildings cost and what rent tenants can pay. Why should we balk at subsidies here? We have ship subsidies and transportation subsidies. Why not a housing subsidy?"

In the evening, Capt. Richard L. Reiss spoke on How England is Proceeding with the Program of Slum Clearance. A member of the London county council, Captain Reiss gave details of the work done in London, Glasgow, Edinburgh, and other cities. He declared that the Wagner Bill would bring about the same good results as British methods did in England and Scotland.

SLUM DWELLERS HEARD

The discussion following the speeches was of unique interest. Well-known persons, among them Capt. B. Frank Mountford of the Church Army and the Rev. J. Brett Langstaff, spoke from their experience in slum clearance work. Other laymen and clergymen spoke from the floor. Several social workers spoke. But the most moving contributions to the discussion were made by members of the audience who actually live in such slums as that shown in the nave. They had heard of the conference and had come to the Synod House. One of these, at luncheon in the undercroft, said to the little company at her table: "Seems like something will get fixed, if these nice people here keep on thinking their religion says to fix it."

This observation really sums up the conference. In one way or another, it was just exactly what every speaker, from Bishop Manning to this dweller in the slums, affirmed.

Hobart Initiates First
Course on War and Peace

GENEVA, N. Y.—Dr. William Alfred Eddy, president of Hobart and William Smith Colleges, announced March 1st that a new course will be offered at the colleges this coming year on War and Peace, under Dr. Leonard A. Lawson, professor of international relations, to meet three hours each week. It will run in the second semester following the first semester course in the fundamental structure of international relations.

The object of the course is study in culture and responsibility for war. Effort will be made to learn the real causes of war and study the effect of isolation and alliances together with neutrality problems, international law, political and economic pressures, propaganda, etc. Major emphasis will be placed on the belief that war can be prevented if the problems can be solved.

International bankers and lawyers, manufacturers and munitions makers, statesmen and diplomats, veterans, newspaper men, and others will be asked to address the class and otherwise aid with help and advice. This is the first course of this nature to be offered in any college in this country.

Dr. Edward Jefferys to Retire Next June

Rector of Historic Philadelphia
Church Announces Resignation;
Held Leading Diocesan Posts

PHILADELPHIA—The Rev. Dr. Edward M. Jefferys, rector for 31 years of St. Peter's Church, Philadelphia, tendered his resignation to the vestry and congregation of the church at the morning service on Sunday, February 28th. The letter of resignation was read by Clifford Lewis, Jr., secretary of the vestry. Dr. Jefferys stated that he had contemplated the step for several years but was unwilling to take it until the country should have passed out of the depression, although his health prohibited his longer continuing the arduous duties of the rectorship. The resignation will take effect the end of June.

Dr. Jefferys has been rector of St. Peter's for ten years longer than any previous rector, with the single exception of Bishop White, the first rector of the parish. He came to the parish from Emmanuel Church, Cumberland, where he had been rector from 1902, serving also as Archdeacon of Maryland from 1904 to 1906. Under his guidance and leadership the parish has made splendid progress and he has built up endowment funds now valued at approximately \$500,000. He has been noted as a preacher of unusual force and vigor, at the same time having depth of spirituality.

His activities, however, have not been confined to the work of the parish. He has been a member of the standing committee of the diocese for 30 years, and has been president since 1927. He has served as deputy to several General Conventions. He was at one time warden, chaplain, and instructor of the Church Training and Deaconess House, and also served as trustee of the Episcopal Hospital. From May, 1917, to April, 1919, he served as a chaplain of the American forces in France, being one of the first chaplains to reach France.

With the retirement of Dr. Jefferys, the two oldest churches in the diocese, both of which had at one time been under the rectorship of Bishop White, will be temporarily without rectors.

Retreat Association Grows in Albany; Monthly Meetings Held

ALBANY, N. Y.—Under the direction of the Rev. Reuel L. Howe, secretary, the Albany diocesan branch of the Retreat Association has organized for study and service. The membership is gradually increasing, and there is a monthly meeting with Holy Communion in the Cathedral of All Saints, followed by a meditation. The members then have a conference at the diocesan house, studying prayer, the technique of meditation, and the preparation and conduct of retreats.

The Association aims to further among clergy and laity schools of prayer, quiet days, and retreats.



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Franciscan Sisters Take Over at Chicago Mission

CHICAGO—A new endeavor in missionary work has been launched in Chicago through the Mission Sisters of the Charity of St. Francis, who have taken over St. Philip's Mission in the stockyards district of the city and will operate it hereafter.

The action is the first step looking toward a large mission work on the part of the sisterhood. For some time the St. Francis Order has operated the House of the Holy Redeemer, Pontiac, and directed the work of the Church at the Dwight Prison for women. The prison work will be continued. Sister Mary Elizabeth, who has directed this work, will divide her time between St. Philip's and the prison.

Eventually it is hoped to bring to the St. Philip's project one or more of the monks of the Franciscan order. The sisters will carry on a community program under the present arrangement and direct the church school.

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Mexican Paper Aids Freedom of Worship

Leftist Journal Stresses Loyalty of Romanist Workers; Religious Demonstrations Continue

MEXICO CITY (NCJC)—An editorial in *La Prensa*, noted for its Leftist tendencies and pro-government attitude, on February 20th warned workers' organizations that they are making a great mistake in attempting to prevent Roman Catholics from securing freedom of worship within the limits guaranteed them by the constitution.

Under the heading, No More Religious Contentions, the editorial points out that many Roman Catholics are members of workers' organizations, shed their blood in the religious strife of 1926-29, and have a right, especially guaranteed by the supreme law of the land, to practice their religion. A plea is made for workers not to be fooled by false leaders who make an issue of religion at the very moment when the country needs peace and tranquility, plus the united efforts of all its people if it is to march forward to the destiny which such peace and union can give.

Thus far, this is the most courageous editorial published by any of the large papers since the latest religious disturbances in Vera Cruz and Chihuahua.

WORKERS OPPOSE CHANGE

The Confederation of Mexican Workers, acting on orders from Secretary-General V. Lombardo Toledano, are violently opposing any change in the federal or Vera Cruzan attitude toward the opening of Roman Catholic churches in that state. Asserting that "the forces of reaction should be combatted with all energy," members of the syndicate have been instructed to do all in their power to prevent actions which they term "a revival of that fanaticism imposed on the workers by their conquerors, and which now finds approval in the ranks of the reactionaries and the bourgeoisie."

The Lawyers' Socialist Front likewise called upon officials to refuse all appeals to reopen Roman Catholic churches in Vera Cruz, Sonora, or any other part of the country.

PRIVATE MASSES CLAIMED LEGAL

Information has just been received from Vera Cruz that the Rev. José Maria Flores has appealed to a higher court, asking that the prison sentence passed on him in Orizaba be set aside. Fr. Flores contends that he was not violating the religious laws as interpreted in accordance with the constitution, since to celebrate Mass in a private house is not considered a crime against constitutional provisions. This interpretation, he claims, has been sustained by the Supreme Court.

Dispatches report a Roman Catholic manifestation in Puerto Mexico, Vera Cruz, asking that the churches be reopened. The marchers carried placards,

Buddhist Daily Prints Articles on Japan BSA

KYOTO, JAPAN—During the latter part of November and two times in December the *Chugai Nippo*, the powerful daily Buddhist newspaper published in Kyoto, devoted three separate articles to the aims and purposes and work of the Brotherhood of St. Andrew in Japan.

The early history of the Brotherhood movement in the United States down to its spread into other lands around the earth was fully outlined and the Brotherhood was called one of the most powerful and purposeful laymen's movements ever to come to Japan by this widely circulated Buddhist newspaper.

The great fifth anniversary service of the Brotherhood, held at Waseda University on November 30th, has been written up in all of the important Christian and Buddhist journals. Much emphasis has been placed on the importance of the annual St. Andrew's Day offering of the Brotherhood by these organs. The thank offering has exceeded 600 yen, the largest men's offering made in Japan to date, all of which has been turned over to the Bishop of Hokkaido to aid the Church in that most impoverished of the ten dioceses of the Japanese Church. The 1937 offering will go to aid the church in Kyushu, the southernmost diocese of the Church.

announcing their demands, and were unmolested by the police.

DEMONSTRATION IN CHIHUAHUA

As a result of the murder of the Rev. Pedro Maldonado in the town of Santa Isabel, a Roman Catholic demonstration was held in Chihuahua City—despite the fact that the municipal president refused permission for such a meeting. Finding that the towers of the cathedral could not be entered, more than 20 men scaled them and set the bells ringing. The crowd filed into the church, intoning the national anthem and shouting defiance against Communism. Leaders were arrested and fined for disobeying the presidential mandate.

As the investigation of Fr. Maldonado's death proceeds, it appears certain that he was not guilty of the charge which resulted in his murder. The municipal president, at the head of 20 armed men of Santa Isabel, marched to the priest's house to make him answer charges that he had urged the burning of the local school because it was socialistic. Eyewitnesses declared that, when the men fired through the door, neighbors appeared and warned them to desist.

BEATEN TO DEATH

The priest then appeared and was attacked by the municipal president and his men, who gave the priest a fatal beating with the butts of their guns and with clubs. This brutal assault was carried out despite the fact that a teacher, who knew what had happened at the school, begged the men not to attack the priest. According to her story, the carelessness of the teachers themselves caused a brazier to upset which resulted in the burning of the school.

Honor Dean Woodruff on 20th Year at Cathedral

SIoux FALLS, S. D.—The Very Rev. E. B. Woodruff celebrated his 20th anniversary as Dean of Calvary Cathedral, Sioux Falls, on March 4th. Expecting only the usual worshipers at the regular Wednesday morning service, he was surprised by a crowded church. The congregation represented every phase of the civic, community, and religious life of the city—Protestants, Roman Catholics, Orthodox, and Jews, public officials and citizens.

To mark the anniversary, two seven-branch candlesticks were presented and placed on the Altar and two elaborate hymn boards put in place, each bearing the inscription: "In Gratitude to God for 20 Years' Faithful Service of Edwin Blanchard Woodruff, Dean. Given by the Parish, March 4, 1937."

Dean Woodruff has been president of the Ministers' Association, the county and city welfare board, the Rotary Club, and the Civic Music Association, director of the Community Chest, master of a Masonic lodge, and has been in close contact with the large Greek community in Sioux Falls. A largely attended public reception was given at the Bishop's House on the following evening.

Church on Rosebud Reservation Destroyed by Disastrous Fire

SIoux FALLS, S. D.—On the morning of February 27th, Trinity Church at Mission on the Rosebud Reservation burned to the ground, a total loss. It was one of the best of the churches in the Indian field, complete with beautiful appointments and memorials, valued at \$10,000.

Nothing was saved. The cause of the fire is unknown. The insurance coverage is \$6,000. It is a severe blow to one of the finest of the Indian centers.

The local Roman Catholic priest, with many others, has promised a financial contribution to aid in rebuilding the chapel, in response to an appeal by the Rev. Paul H. Barbour, priest in charge. The basement of the chapel was used for many community purposes, not the least of which was the only library in Todd county, started years ago by the Church Periodical Club.

Change in Rochester Convention

ROCHESTER, N. Y.—Acting with the advice and counsel of the standing committee of the diocese of Rochester, Bishop Reinheimer has changed the diocesan convention from Christ Church, Hornell, to St. Thomas' Church, Rochester, and the dates from May 10th and 11th to May 11th and 12th. This change has been brought to pass through the decision to continue the experiment of 1936, holding simultaneous annual meetings of the Woman's Auxiliary and of the diocesan convention with certain joint sessions to discuss the problems which face the diocese and the general Church. Larger accommodations than could be provided at Hornell were needed for this program.

The United Thank Offering Number of THE SPIRIT OF MISSIONS

will appear in April, so that now is the time to develop interest in it. It is issued at the request of the Executive Board of the Woman's Auxiliary, and it will be filled with U.T.O. information, valuable as well as interesting, to every woman of the Church. Its sale, and the securing of yearly subscriptions, will increase the Offering, in this last year of the triennium, and in addition it will interest more people in the world mission of the Church.

Miss Lindley will contribute a statement of plans for the Triennial at Cincinnati. Dr. Franklin writes "What the U.T.O. Means in the Program of the Church." There will be a special Pictorial Section showing the U.T.O. at Work, and a department, "Ways to a Better Offering," will contain actual stories from many diocesan and parochial Custodians.

If details have not reached you through your officers, write immediately, and they will be mailed. The need is for immediate action, to make this the most widely-read of all United Thank Offering Numbers. Place your order for extra copies of the April Number now to avoid disappointment.

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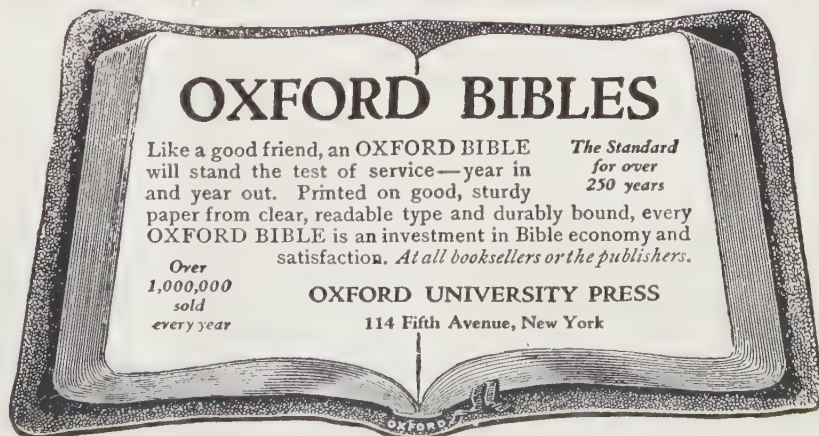
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Religion, Welfare Group
Announces Plans for Vast
National Education Drive

NEW YORK (NCJC)—The National Committee for Religion and Welfare Recovery announced on February 19th plans calling for a \$50,000 minimum budget to finance a vast national educational program. Prominent Catholic, Protestant, and Jewish leaders endorsed the program and stressed the need for the adequate financial support of churches and synagogues in this country.

George N. Shuster, managing editor of the *Commonweal*, in an address before the executive committee, lamented the fact that no philanthropist had seen fit to establish a foundation to encourage the development of religious thought. Attacking men of wealth who plead inability to give of their money to worthy causes because of high taxes, he pointed out that the poor man who kneels next to him in church continues to give of his share despite the fact that the cost of living has risen at least 30%.

Dr. Joseph R. Sizoo, pastor of St. Nicholas' Collegiate Church, stated that "the tragedy of today is that in times of dilemma, the people have not turned to religion." He blamed this phenomenon on the fact that the Church has not been adequately sustained and thus is not in a position to make the proper fight it should.

Supreme Court Justice Mitchell May called ignorance the foundation of intolerance, pleaded for a mutual understanding of varying world religions, and paid tribute to education as the most powerful factor in the creation of a harmonious world.

Rev. W. C. Heilman Recovers
From Injuries Due to Accident

WILDWOOD, N. J.—The Rev. William Charles Heilman, rector of St. Simeon's parish, Wildwood, who has been in a New York hospital since last October, has returned to his parish and resumed work.

Fr. Heilman was severely injured in an automobile accident more than three years ago, and since then has spent most of his time in hospitals.

The final operation, which has proved entirely successful, was to replace a crushed portion of the femur with a 10-inch piece of bone taken from the tibia. He has recovered completely and resumed active charge of his parish.

International Choral Service

SAULT STE. MARIE, MICH.—The combined choirs of St. Luke's Pro-Cathedral of the Canadian diocese of Algoma, and of St. James's Church, Sault Ste. Marie, in the diocese of Marquette, will give a joint rendition of DuBois' *Seven Last Words* during Holy Week. The service will be sung at St. Luke's, Wednesday evening, March 24th, and at St. James', Maundy Thursday evening. Both Dean Paris and Archdeacon Blackburn will participate in the services. The combined choir will total more than 60 voices.

NECROLOGY

† May they rest
in peace. †

CHARLES B. MADARA, PRIEST

ROCHESTER, N. Y.—The Rev. Charles Butler Madara, rector of Zion Church, Avon, was fatally injured in an automobile accident on February 28th, while enroute between his parish in Avon and his mission in Holcomb, and died without regaining consciousness, in the Strong Memorial Hospital, Rochester, early March 1st. The accident was caused by his car's skidding from the road on icy pavements and striking a telegraph pole.

Fr. Madara was much beloved by the people of his two cures, which were his first charge in the ministry, he having come to them as a deacon in 1933. He was ordained deacon by Bishop Brown of Harrisburg in June, 1932, in Altoona, Pa., and advanced to the priesthood by Bishop Ferris in Zion Church, Avon, on October 17, 1933.

He was born in 1890, and was a graduate of the Philadelphia Divinity School. He leaves a wife and four children and a brother, who is also a priest of the Church, the Rev. Guy H. Madara. The burial was from Zion Church, Avon, on March 3d, and the interment in Avon.

CHARLES E. PERKINS, PRIEST

BALTIMORE, MD.—The Rev. Charles Edwin Perkins, rector of St. Thomas' Church, Alameda boulevard, Baltimore, died at his home on February 26th, after an illness of about a week.

Bishop Helfenstein conducted the funeral service in St. Thomas' Church on March 1st, and was assisted by the Rev. William C. Roberts of St. James' Church, Monkton. Burial was in Parkwood cemetery, Baltimore.

Born in Baltimore on March 7, 1873, the son of Henry Clay Perkins and Vir-linda Work Perkins, he graduated from Washington and Lee University in 1896 and from the Virginia Theological Seminary with the degree of Bachelor of Divinity in 1899. He was ordained deacon in that year and priest in 1890 by Bishop Leonard.

From 1899 to 1902 he was rector of St. Mark's Church, Durango, Colo., leaving to accept a call to St. Paul's Church, Salt Lake City, where he remained until 1910. He returned to Baltimore to become rector of St. Thomas' Church in 1911.

The Rev. Mr. Perkins is survived by his widow, the former Annabelle Roberts; two sons, and two daughters.

CAPT. WILLIAM G. MAYER

WATERVILLE, N. Y.—The death of Capt. William G. Mayer, which occurred at his home in Waterville on February 24th, at the age of 86, brought to its close

a life of unusual devotion to the service of his church and community.

He was a member of the choir of Grace Church, Waterville, for 45 years; a vestryman of the parish since 1893; warden for 27 years; and clerk of the vestry since 1896. The parish records of Grace Church are unique in that they were kept continuously for the past 93 years in the handwriting of two men—Captain Mayer and his father-in-law, Amos O. Osborne.

As a lay reader, Captain Mayer did splendid work in maintaining continuous services and parish activities during the extended illness of a former rector of the parish.

Born in Cincinnati, in 1850, William G. Mayer graduated from the United States Naval Academy at Annapolis in 1870, and from the law department of the University of Cincinnati in 1876.

Commissioned a naval lieutenant in 1898 he saw service in the Spanish-American War, resigning his commission at the close of the war to resume the practice of law in Waterville. During the World War he attained the rank of captain in the New York state guard.

Captain Mayer was for more than 20 years a member of the board of visitors of the Utica state hospital for the insane; 42 years a trustee of the Waterville pub-

lic library; for many years a member of the board of education; and mayor of the village of Waterville. In 1880 Captain Mayer married Esther L. Osborne of Waterville, who died in 1917. Two children survive, Miss Rosalie Mayer and A. Osborne Mayer, both of Waterville.

The burial service was held on February 27th at Grace Church, with Bishop Coley, the Rev. J. R. Lemert, rector of the parish, and the Rev. Robert J. Parker, rector of St. James' Church, Clinton, officiating.

MRS. ANNIE OTLEY PINDAR

LOUISVILLE, KY.—Mrs. Annie Otley Pindar, widow of the Rev. C. G. Pindar, died at the Church Home, Louisville, recently. She was mourned by a large circle of friends and fellow Churchpeople.

Those who knew her have declared that her life was one of absolute unselfishness, tender devotion to her family, and unflinching kindness to all.

Mrs. Pindar is survived by a daughter, Alma O. Pindar.

R. ARCHER TRACY

HAWKINSVILLE, GA.—R. Archer Tracy, M.D., lay reader of St. Philip's Church and a prominent Negro physician

of this city, died February 23d, of a cerebral hemorrhage. The funeral was held from St. Philip's Church with interment in Milledgeville.

Officiating at the funeral in Hawkinsville were the Rev. R. H. Daniell, the Rev. Stephen E. Barnwell, the Rev. Francis J. Wilson, the Rev. Q. E. Primo, formerly vicar of St. Philip's; the Rev. W. H. Marshall. At the committal service in Milledgeville were the Rev. Robert H. Daniell, the Rev. Q. E. Primo, and the Rev. F. H. Harding.

Only recently Dr. Tracy presented 14 infants and children for baptism and Bishop Barnwell was planning to have him take his examinations in order that he might be ordained to the diaconate and thus increase his usefulness to the Church.

The following is from the Hawkinsville *News-Dispatch*:

"Dr. Tracy was born in the West Indies and studied at McGill, Canada. He moved to Hawkinsville a number of years ago and has practiced his profession here since. He was a layman in charge of the work at St. Philip's, Colored Episcopal church here. He was the author of several works of fiction and medical subjects. . . .

"In 1920 under the direction of the Rt. Rev. F. F. Reese, Bishop of Georgia, and the Rev. C. M. Hobart, rector of St. Luke's Church, Dr. Tracy organized St. Philip's



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"The deceased physician was highly respected by members of his and the White race. He did much charity work and was an outstanding Colored citizen of South Georgia.

"He was twice married. A wife and daughter survive him."

To Begin Construction of New Diocesan House of New Jersey

TRENTON, N. J.—Construction of a portion of the new diocesan house, on Berkeley avenue, this city, for the diocese of New Jersey, will be undertaken this spring. Plans for it submitted by the P. L. Fowler Company, architects of Trinity Cathedral, have been approved by the building committee of the cathedral chap-

ter and ground for the new structure will be broken in May. It will cost approximately \$30,000.

It is proposed at some future time to concentrate all diocesan affairs at the cathedral, on the grounds of which will be the cathedral itself, All Saints' Chapel, the diocesan house, chapter house, cloister, and bishop's residence. The present diocesan house will be sold or used for some other purpose.

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TRICKEY—Caution is recommended in dealing with a man who goes by the name of HAROLD TRICKEY, who is said to have received financial aid through the clergy, and in addition secured jobs through them, then suing the company employing him for an old double hernia. Further information may be obtained from the Rev. BENEDICT WILLIAMS, Trinity Cathedral House, 2021 East 22d street, Cleveland, Ohio.

Died

RANDALL, SUSAN KATHARINE BRUNE—wife of Blanchard Randall of Baltimore, and daughter of the late Frederick W. and Emily Stone Barton Brune, at her home, 8 West Mount Vernon Place, on Thursday, February 25th, 1937, in her 78th year. Funeral from Old St. Paul's Church, Baltimore.

Memorial

HELEN HENRIETTA WOOD

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PRIEST REQUIRES supply work all or part of summer with entire charge of parish. Highest recommendation of Bishop. Box D-183, THE LIVING CHURCH, Milwaukee, Wisconsin.

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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

JUNG, Rev. Dr. G. PHILIP, formerly locum tenens of Trinity Church, Rochester, Pa. (P.); to be rector of Calvary Church, Fletcher, N. C. (W. N. C.), effective March 15th.

LEVO, Rev. JOHN E., of the diocese of Oxford, England, has taken charge of the work at Fredricksted, Virgin Islands.

MINCHIN, Rev. GERALD R., for the past six years missionary in the district of Spokane; has accepted a call to St. John's Church, Gibbsboro, N. J., as of March 1st.

RIEMANN, Rev. WENTWORTH A., formerly in charge of St. Mary's Mission, Lampasas, Texas; is rector of St. Philip's Church, Palestine, Texas. Address, Box 72.

TINKER, Rev. HOMER N., formerly rector of Epiphany Church, Calvert, Texas; was instituted as rector of the Church of the Epiphany, Providence, R. I., on January 17th by the Presiding Bishop.

TROTT, Rev. THOMAS L., formerly at St. Stephen's Church, Goliad, Texas (W. T.); has accepted a call to the Church of the Good Shepherd, Wilmington, N. C. (E. C.), effective April 1st.

WHEELER, Rev. TEMPLE G., deacon, formerly of Falls Church, Va.; is in charge of Ascension Church, Hinton, and Incarnation in Ronceverte, with address at 212 5th Ave., Hinton, W. Va.

NEW ADDRESSES

CREIGHTON, Rev. WILLIAM F., formerly Oakes, N. Dak.; 945 Ashland Ave., St. Paul, Minn.

HAUGHWOUT, Rev. LEFFERD M. A., formerly 21 Florence Manor, Great Kills, Staten Island, N. Y.; Great Kills, Staten Island, N. Y.

OLSSON, Rev. JOSEPH E., formerly Kweichau, Kweichau, Szechuan, Western China; American Church Mission, Shasi, Hupeh, China.

SPALDING, Rev. CHARLES E., formerly 2747 E. 1st St., Long Beach, Calif.; Coronado, Calif.

WILBUR, Rev. PAUL D., formerly Bethel, Conn.; 3421 Centre St., N. W., Washington, D. C.

RESIGNATION

DUNHAM, Rev. CLARENCE MANNING, rector of All Saints' Church, Orange, N. J., for the past 25 years; to resign, effective June 15th.

ORDINATIONS

PRIESTS

MASSACHUSETTS—The Rev. ROGER WILSON BLANCHARD was advanced to the priesthood by Bishop Sherrill of Massachusetts in St. Stephen's Church, Lynn, March 3d. The ordinand was presented by the Rev. Dr. David Matthews, and is assistant at St. Stephen's Church, Lynn, with address at 130 Walker Rd., Swampscott, Mass. The Rev. Arthur O. Phinney preached the sermon.

NEW YORK—The Rev. WILLIAM ARTHUR ZISCH was advanced to the priesthood by the Rt. Rev. Robert E. Campbell, O.H.C., D.D., acting for Bishop Manning of New York, in St. Ansgarius' Chapel, Cathedral of St. John the Divine, New York City, February 8th. The ordinand was presented by the Rev. G. LaPla Smith, and is curate at St. Augustine's Chapel, Trinity Parish, New York City. The Rev. Donald C. Stuart preached the sermon.

AMERICAN CHURCH UNION CYCLE OF PRAYER

MARCH

22-27. Christ Church, Rochester, N. Y.

CORRESPONDENCE

(Continued from page 320)

Church's blessing that if that grace is rightly used by both parties all obstacles may be overcome. That same authority and power has not been given to, nor is it claimed by, Protestant ministries. If I believe this, why shouldn't I have given them the benefit of every single blessing and means of making a bad situation better? If I had this to do over again I should have performed that marriage, perhaps to the scorn of my socially minded co-workers and associates, but I believe to the salvation of souls.

Until all humanity is prevented from such unions, by enforceable laws, the Church's contemplated action would only serve to alienate those whom she might help in their distress. We must never forget that our ministry is to souls, primarily, a ministry to the things of eternity, rather than to things of a few years. That wisdom and persuasion,

and education of those to be married should be used, I heartily support; but to inhibit a priest from ministering to souls, in a final analysis, would be a canon invalidated by the higher law of God.

(Rev.) JOHN QUINCY MARTIN.

Philadelphia.

CHURCH KALENDAR

MARCH

14. Fifth (Passion) Sunday in Lent.
21. Sixth (Palm) Sunday in Lent.
22. Monday before Easter.
23. Tuesday before Easter.
24. Wednesday before Easter.
25. Maundy Thursday.
26. Good Friday.
27. Easter Even.
28. Easter Day.
29. Easter Monday.
30. Easter Tuesday.
31. (Wednesday.)

CHURCH SERVICES

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MASSACHUSETTS

Church of St. John the Evangelist, Boston

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THE COWLEY FATHERS

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NEW YORK

The Cathedral of St. John the Divine

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Weekdays: 7:30, Holy Communion (on Saints' days, 7:30 and 10). 9:30, Morning Prayer, 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

St. James' Church, New York

Madison Avenue and 71st Street

THE REV. H. W. B. DONEGAN, Rector

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8:00 A.M., Holy Communion
9:30 A.M., Children's Service
11:00 A.M., Morning Prayer and Sermon
7:30 P.M., Organ Recital
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NEW YORK—Continued

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In the City of New York

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Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Week-days: 8, 12 (except Saturday), 3 P.M.

St. Bartholomew's Church, New York

Park Avenue and 51st Street

Rev. G. P. T. SARGENT, D.D., Rector

8 A.M. Holy Communion.
9:30 and 11 A.M. Junior Congregation.
11 A.M. Morning Service and Sermon.
4 P.M. Evensong.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street
Rev. JOHN GASS, D.D., Rector

Sundays: 8, 10, 11 A.M., 4 P.M.
Wednesdays and Holy Days, Holy Communion at 10 A.M., Fridays at 12:15 P.M.
Noonday Service Daily (except Saturday) 12:15

Church of St. Mary the Virgin, New York

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Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
Evensong, with Address and Benediction, 8.
Week-day Mass, 7, 8 and 9:30.
Confessions: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

PENNSYLVANIA

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Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

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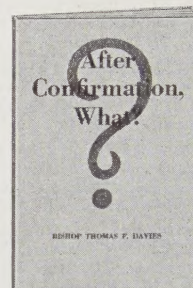
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